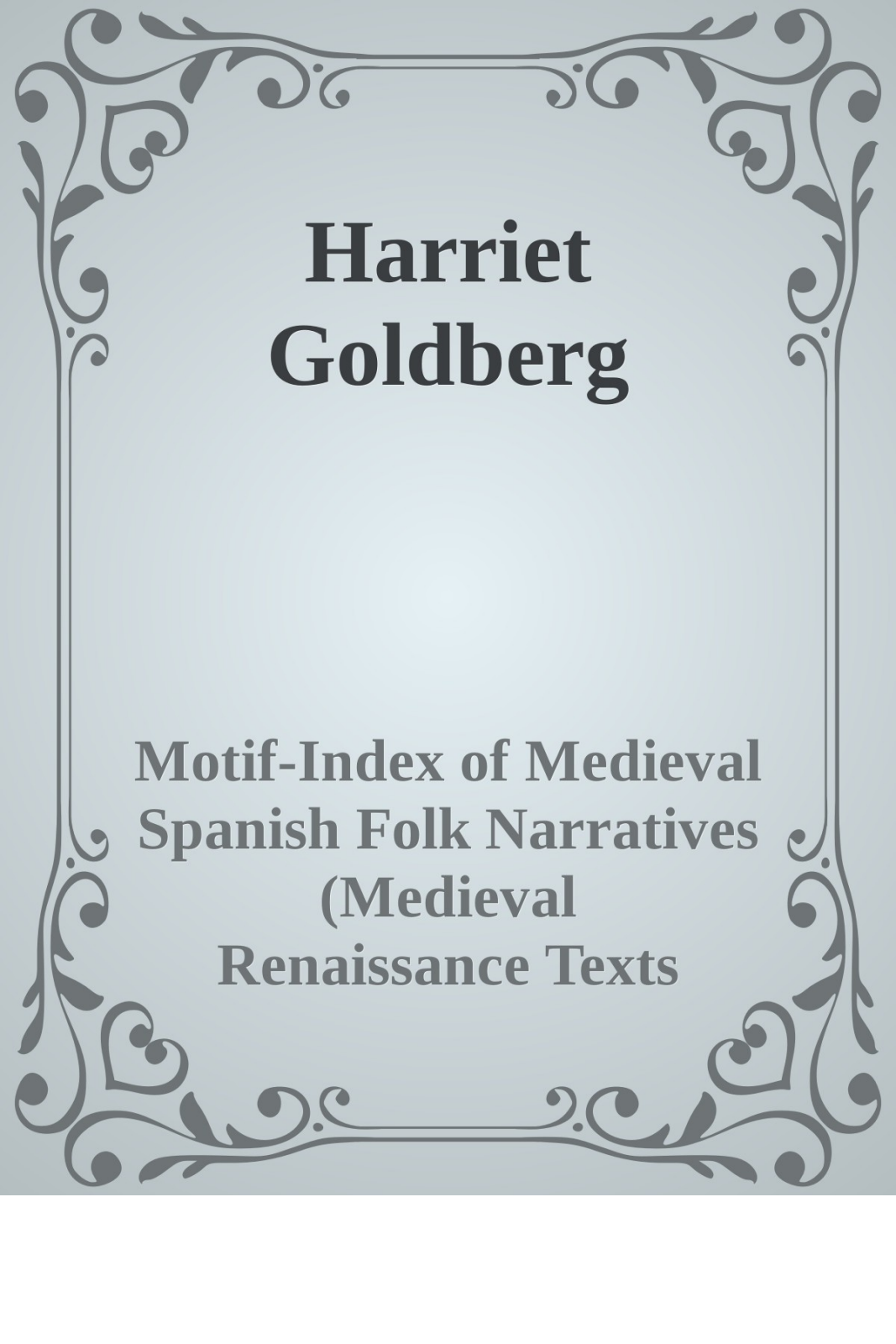


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Harriet Goldberg

**Motif-Index of Medieval
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Motif-Index of Medieval Spanish Folk Narratives (Medieval Renaissance Texts

MOTIF-INDEX OF MEDIEVAL SPANISH FOLK NARRATIVES

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MOTIF-INDEX

OF

MEDIEVAL SPANISH FOLK NARRATIVES

by

Harriet Goldberg

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TempCj Arizona 1998

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INTRODUCTION The utility of an index of folk-motifs clearly lies in its ability to present in an orderly framework those transitory flashes of recognition that we experience upon hearing a familiar story or a familiar narrative component in a new context. A motif-index also shows us that all storytellers' bits and pieces are migratory and that they circulate in both time and space. Perhaps even more importantly, a motif index makes those of us interested in narratology increasingly aware of the possibilities for combining these narrative units. With this awareness we come close to penetrating the mystery of the nature of storytelling. In fact, we can say that the narrative impulse may derive energy from an unspoken awareness of the corpus of tales within a given culture. Robert S. Georges recognized that tale types are not just research tools: "The tale-type concept is one which is both rooted in, and is a manifestation of, intellectual or cognitive processes which are innate rather than learned" ("The Universality of the Tale-Type," 28). Surely this observation can be extended to include folk-motifs. There are, of course, various ways to classify folktales. In

the early days of organizing taxonomically the corpus of international folktales, Antti Aarne compiled his tale-type index (originally in 1910, revised 1928, translated into English by Stith Thompson 1960) topically: Animal Tales, Ordinary Folk-Tales, Jokes and Anecdotes, Formula Tales, and Unclassified Tales. A tale-type, according to David Azzolina, has three features: "A tale type is a story-line distinct from other story lines; . . . each tale type consists of a binding together or sequence of smaller units known as motifs; ... a tale type is a kind of abstraction which is actually manifested in multiple versions or variants" (Tale Type- and Motif-Indexes, xii). In other words, a tale type simply says: "This is the story of a person / animal who . . ."

Aarne intended to collate complete recognizable folk narratives without isolating their components. He cautioned: "It might also naturally be conceivable to work out a classification of separate episodes and motifs, yet this would have necessitated such a cutting into pieces of all complete folk-tales that the scholar would be able to make a much more limited use of the classification" (cited by Thompson, *The Folktale*, 417). Stith Thompson, however, was not deterred by this caveat and undertook the monumental task of designing an index of folk motifs because of the deficiencies in tale-type classification that he found. He explained: "A type is a traditional tale that has an independent existence" and may consist of one motif or more than one (*The Folktale*, 415). A motif, on the other hand, "is the smallest element in a tale having a power to persist in tradition." Some tale-types are made up of several motifs, but other tale-types are limited to one motif with a single outcome or result, without al-

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ternative possibilities. His definition falters when he gives the three classes into which motifs fall: actors ("gods, unusual animals, marvelous creatures like witches, ogres or fairies, conventionalized human characters"), items in the background of the action ("magic objects, unusual customs, strange beliefs"), and single incidents (*The Folktale* 415-16). Clearly, actors or agents are easily identifiable and compatible, but, his "items" are a grouping of unlike quantities. It would require a creative stretch to see a relationship between magic objects and unusual customs. The third class, single incidents, obviously includes some motifs that coincide with tale types because they too can exist independently. Alan Dundes finds these disparities disquieting: "If motifs can be actors and incidents, then they are hardly units. They are not measures of a single quantity" ("From Etic to Emic Units" 63). *

Besides the classificatory difficulties in Aarne's index, Thompson found it further limited in that it does not include "such partly literary

forms as the exemplum and the fabliau," nor does it treat non-European traditional tales {Motif-Index, 1.9 n. 3). To extend the system beyond Europe and beyond the simple folktale and jest, Thompson devised a potentially more inclusive scheme that catalogued single motifs, narrative raw material, "those details out of which full-fledged narratives are composed" {Motif-Index 1.10).[^] Thus, by identifying motifs — the transferable components of folktales — Thompson's index makes possible the discovery of cross-cultural narrative coincidences.'

The six-volume Motif-Index covered folktales, ballads, myths, fables, medieval romances, exempla, fabliaux, jest-books, and local legends, and it generated a series of applications of the technique to specific bodies of tales (1.12-18). Among these were John Keller's index of medieval Spanish exempla {Motif-Index, 1949) and a subsequent index with James H. Johnson of Aesopic fables ("Motif-Index Classification," 1954).^{1*}

The present volume fits into this genealogy of motif indexes by fulfilling two principal functions. First it expands and extends Keller's pioneering efforts. The utility of Keller's indexes has diminished since 1949, because new editions of the sources of exempla, fables, and folktales have been published since 1949. Apart from the obvious advantage that more recent texts are more readily accessible, these new editions are more reliable than their predecessors. Some texts had appeared only in nineteenth-century editions in Biblioteca de Autores Espanoles. Second, the present volume surveys a wider range of texts than does Keller's, for example, more Aesopic fables, folktales from chronicles, Marian miracles, and other material excluded from the previous indexes. For instance, Alfonso X's Cantigas alone, although composed in gallego-portuguese is a fruitful source of over four hundred peninsular Marian tales.

SOURCES

Because folktales are a frequent feature in works of fiction that are not mere collections, many of the entries in this index are a part of other

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longer literary works. An examination of a sample text shows that folktales function in two ways, either as plot devices that advance the

action or as segments of ordinary dialogue. For example, we see in the *Libro del Cauallero Qifar* (80 entries) how the narrator begins his account of the early years of the hero Qifar with a series of folkloric episodes, all of which advance the action. First he sets limits to his hero's good fortune with a mysterious equine curse (D2089.3.2. Magic spell causes knight's horses to die in ten days. Qifar p. 5). Then the author frees Qifar to have knightly adventures unencumbered by wife and children with the following motifs from the life of Saint Eustace: He is separated from his young sons (R13.1.2. Lion carries off child. Qifar p. 26. B535.0.15. Lion as nurse for child. Child rescued when dogs pursue lion. Qifar p. 27). Then his wife is abducted by pirates and rescued by the Virgin Mary (V268.4.1. Virgin Mary destroys devoted woman's abductors. Gives her power to sail ship to safe port and to dispose of corpses of enemy. Qifar p. 29). The knight will make a second, advantageous but chaste marriage (T315.1. Marital continence by mutual agreement. Husband and wife to be celibate for two years to do penance for previous sin of husband [Qifar pp. 49-50]). Finally Qifar and his family will share a recognition and reconciliation scene (HI 1.1.5.3. Sons recount separation from family. Parents recognize them. Qifar pp. 55-56; R176.2. Execution canceled. King recognizes long lost wife. Qifar pp. 55-56).

Folktales, in addition to serving as convenient plot devices in extended narratives (sometimes through their cultural resonance), are also used as conversational devices. The author, instead of using a tale to advance the action, will cause a character in a larger narrative to interpolate an exemplary tale or at the very least allude to one in the course of trying to persuade another to undertake a course of action. See for instance the admonitory conversation between the empress of the *Islas Dotadas* and her consort, Roboan. She tells him the tale of Truth, Wind, and Water as a warning (Z 12 1.2.1. Truth, Wind and Water debate. Wind and water easily found; truth must be guarded and never lost. Once lost never regained. Qifar p. 136). He must understand that once he departs, he will not be able to return. While the empress had used a tale to deliver a specific message, sometimes tales are part of an extended conversation, as in the father and son colloquy between Qifar, now king of Menton, and his sons. The wise king relates a series of folktales to teach them their princely responsibilities (pp. 75-108).

The *Libro de Buen Amor* is a rich source of tales used conversationally. The archpriest's pursuit of amatory adventure is facilitated by his engaging a go-between whose storytelling skill is rivaled by the adeptness of the witty women whom she seeks to

persuade (40 entries). Typically, the lover's emissary tries to convince a haughty woman to succumb, and she in turn tells a cautionary tale about the unreliability of suitors.

Some tales have become so familiar that an allusion suffices to bring them to mind. In didactic works like *Castigos e documentos*. King Sancho frequently alludes to tales, knowing that they are a part of the general cultural legacy (e.g., J1 153.1. Susanna and the elders. Prophet Daniel proves

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that elders had accused her falsely. *Castigos* 9.69). Therefore I have listed as entries brief narratives or even allusions to them wherever and however they appear in such didactic medieval texts as *Glosa castellana* (139 entries), *Poridat de las poridades* (3 entries), *Libra de las armas* (2 entries), and *Jardin de nobles donzellas* (22 entries).

Fables are represented by *Esopete ystoriado* (450 entries), but they also serve as plot devices in *La vida del Esopo*, the biographical narrative that precedes the fable collection. The *Libra de las gatas* has animal tales that illustrate Christian topics (85 entries). In *Calila e Dimna* (150 entries) and John of Capua's *Exemplaria* (115 entries), tales are a plot device within the frame story that is in itself a folktale (K2131.2. Envious jackal makes lion suspicious of his friend, the bull. Lion kills bull. *Calila* p. 124; *Exemplario* llr). In *Sendebar* (71 entries) and *Disciplina Clericalis* (73 entries) we find prevalent high-frequency folktales also set in a frame story.

For epic narratives, I rely on the *Primera cronica general* (34 entries) and the *Cronica abreviada* (39 entries), as well as the *Cantar de Mio Cid* (18 entries). For miracle tales, my principal Marian sources are Berceo's *Milagras* (41 entries) and Alfonso X's *Cantigas* (345 entries), along with *La vida de San Aleja* (30 entries) and *Los miraglos de Santiago* (40 entries). Of course, some texts have yielded only a few tales, and others abound in them. For a list of all the source texts and an indication of frequency, see "Source Texts, Abbreviations, and the Number of Entries."

METHODOLOGY

Maria Jesus Lacarra describes five kinds of brief narrative, and these groupings constitute a guide for the identification and inclusion of tales in this index. ^ (1) EXEMPLUM, a short account of events imique

in time and place (anecdote); (2) fabula, a tale that relates events in which the personages are animals (occasionally in contact with humans); (3) ALLEGORIA, a narrative susceptible of an allegorical interpretation; (4) DESCRIPTIO, an account of the custom, appearance, and characteristics of animals (from bestiaries) or plants; and (5) SIMILITUDO, a comparison of two activities {"El libro de los gatos: hacia una tipología," 26-34}.

My specific methodology, however, relies on the system of classification developed by Stith Thompson. It is an existing, established system, and adhering to it both makes this index compatible with it (and thus easier for readers familiar with Thompson to use) and highlights the changes I have made. For example, I have added some new subdivisions to suit the medieval Spanish texts consulted: P462 Stonecutter, P463 Baker, P464 Shepherd, P465 Lawyer, P466 Doctors, W46 Compassion, W159 Arrogance. Within these subdivisions are some motifs not already added to the Thompson corpus by John Esten Keller (Matif-Index 1949).

I have made other, smaller changes in response to the weaknesses I perceive in Thompson's system. For example, Maria Jesus Lacarra is baffled that neither Thompson nor Keller had classified the tale of the two naked serving women in Calila (1984: pp. 194-95 n. 100). She connects it with

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its moral point "mote and beam parable" (Tubach 511).[^] However, she does not analyze the story to find the elements that combine to make this "a full-fledged narrative" that deals with the topic of judging the behavior of others. Briefly, the story tells of a man who had taken two captive women as wives. They are forced to serve him unclothed. One of them finds a scrap of cloth to cover her nakedness. Her companion accuses her of using that scrap of cloth to make herself sexually attractive to their husband. The jealous woman says to the husband: "Catad como cubre esta su natura; et non lo faze sinon por que ayas sabor della et yoguieses con ella" ("See how she covers her private parts, so that you will want to lie with her"). I have assigned this to two narrative areas: (1) to the section dealing with sexual relationships, T472.1. Women of vanquished city given to conquerors. Two women must perform all duties naked. Out gathering wood, one covers genitals with scrap of cloth. Other one accuses her of lascivious thoughts. Accused told to look to own thoughts; (2) to unfair

accusations, K2131.7. Two female captives deprived of clothing. One woman finds bit of cloth to cover herself. Second complains; captor reproaches her. She must look to her own shame, not that of another.

Although I add some circumstantial details to the entries in this index, they are not intended to be tale-types or plot summaries. Early classificatory schemes vacillated between listing motifs or tale types or a combination of both. If a tale-type is a plot summary that includes the basic events in a tale, it is a bundle of motifs, the smallest elements that persist in tradition. This bundle tells what the story is about. Unfortunately, if one were to list only the smallest element in many tales, the index would be excessively reductive. For example: B1.2.1. Dragon as compound animal is not sufficiently descriptive. Thompson adds: "(serpent or crocodile, with scales of a fish for covering, and feet and wings and sometimes the head of an eagle, falcon, or hawk, and the forelimbs and sometimes the head of a lion)."

As I have noted above, a major flaw in Thompson's scheme is the mixed nature of his categories (e.g., R. CAPTIVES AND FUGITIVES are actors; Q. REWARDS AND PUNISHMENTS are outcomes; K. DECEPTIONS are strategies), but another difficulty is that many tales contain more than one motif. For example, in the present volume is J643.1. Frogs demand a live king. King Log. Jupiter has given them a log, but they find him too quiet. He then gives them a stork who eats them all. The wrongheaded demand for a king is one motif; the granting them an inanimate ruler is another. In this second motif a god mocks the group. Their further dissatisfaction with the inanimate king is still another motif, and finally the punishment meted out to them in the form of a stork king who will eat them is still another motif.

Furthermore, the assignment of many tales to one category or another is arbitrary and subjective, and many tales fit logically in more than one category. Consider the thematic content of tales of adultery that can fit into several categories (K. DECEPTIONS, T. SEX, P. SOCIETY). Besides viewing these tales thematically, can we classify them according to the intent of

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the storyteller? If such is the case, then these salty tales could be jokes intended to provoke laughter (X. humor), stem warnings against sexual irregularity (T. SEX), admonishments to avoid deceptive

women (K. DECEP- TION). Thus some of these stories must appear several times for appropri- ate classification.

Beyond the obvious organizational flaws of Thompson's system, the language of many existing entries is clearly in need of revision. Torberg Lundell commented: "The Motif-Index in general (1) overlooks gender identity in its labeling of motifs, thus lumping male and female actions or characters xmder the same, male-identified heading or (2) disregards female activity or (3) focuses on male activity at the cost of female" ("Gender-Related Bias," 150). She also notes that "passive constructions abound. While they appear to project generalizations and objective state- ments, their effect is vitiated by their silence regarding the active person" ("Gender-Related Bias," 152). On a superficial level, I have transformed all the "girls" into young women if they are of a certain age. Furthermore, I have shifted the point of view in some motifs. Keller's entry "W167.2. Woman's stubbornness causes loss of chance to go on pilgrimage. She nags her husband imtil in rage he breaks the leg of their donkey" now reads: "W167.2. Stubbornness causes loss of chance to go on pilgrimage. Husband and wife quarrel. Infariated husband breaks wife's leg (donkey's leg)." The compiler's bias is also evident in G303.9.4.4. "Devil persuades bishop to sin with nun." My wording shares the responsibility more or less equally: " Devil persuades bishop and nun to sin."

A final difficulty inherent in Thompson's method is his fastidiousness concerning obscene material in the fabhaux: "Fabhaux with obscenity as the only point have been excluded, though good jests with risque elements are retained" {Motif-Index, 1.17}. One can only wonder what the boimdary is between a good jest and an obscene one,^ but there is no doubt that Thompson is over-delicate in his treatment of sexual topics. This timidity is particularly apparent in the division he assigns to sexual activity or rather the activities he omits. ^ The juxtaposition of topics verges on the bizarre.

He explained: "In 'T' are treated together the motifs dealing with sex

Here particularly come wooing, marriage, married life, and the birth of children, as well as simdry types of sexual relations" {The Folktale, 425}. If it were possible to change some categories, I would place T100-T199. MARRIAGE, T200-T299. MARRIED LIFE, and T600-T699. THE CARE OF CHILDREN in the section devoted to societal organization P. SOCIETY where we find such subdivisions as P200-P299, the family that includes P210 Husband and wife, P230 Parents and children, and P250 Brothers and sisters.

Compilers of motif-indexes who depend on Thompson and opt to add new entries either mark an entry in Thompson's Motif-Index with an asterisk and the name of the person who had originated it or mark new entries with an asterisk without explanation." Haim Schwarzbaum, in his study of a collection of animal fables {The Mishle Shu'alim [Fox FablesJ), for example, does the former. I have chosen to mark new entries with an

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asterisk without crediting the source, and on occasion, have added new subdivisions, such as "X590. Jokes on masters and servants." Although it might have been less awkward to open a new subdivision about the devil, I have followed Thompson's lead and use "G303 Devil," a maneuver that requires longer numbers than are common in the rest of the index.

I use the following conventions: The italicized word at the beginning of each entry in the list of "Texts Examined for Motifs" is the abbreviation for that entry. There are separate lists of abbreviations and of the number of entries in "Source Texts, Abbreviations and the Number of Entries." I have added a listing that explains the citations that do not refer to simple page numbers, "Notations Explained." Entries are cross-indexed with Frederic Tubach's Index Exemplorum: A Handbook of Medieval Religious Tales. The concordance "Correspondences between Motif Numbers and Tubach Topical Numbers" lists more than 1,100 correspondences.

NOTES

1. One wonders if Nikita Elisseefs formulation does not offer a more logical base. For him a motif is "un element qui constitue un episode complet." He finds in each motif a second element, the fundamental idea expressed by the motif, e.g., "keeping a child safe from destiny." He calls this second element the theme, and includes a third "l'accessoire epique" that is an object that drives the action, e.g., a magic ring {Themes et Motifs des "Milk et Une Nuits, " 85). In his index he categorizes each tale by these three components, narrative point, moral point, and motivating agent. See also "Classification of Tales" in Esopete ystoriado (Toulouse 1488), ed. Victoria Burrus and Harriet Goldberg, xvii-xxi.

2. Ralph S. Boggs compiled the Index of Spanish Folktales that added sub- divisions to those of Aarne and also included an invaluable alphabetical index. Stanley Robe extended Aarne's work with an index of tale types from Mexico, Central America, and the Hispanic United States. Various folklorists provided specialized motif-indexes to augment Thompson's monumental work. Rotunda collected the motifs peculiar to the Italian novella following Thompson's scheme. See Azzolina's bibliography which serves as a useful guide despite the flaws noted by Hans Jorg Uther in his review of Azzolina's work. Edward Neugaard has prepared an index of medieval Catalan folktales with an informative preface and a bibliography worth consulting. Reginetta Haboucha has amassed a huge volume of tale types and motifs of Sephardic folktales.

3. Proppian causality is susceptible to re-interpretation into a new sequentially-arranged narrative scheme. In Propp's scheme, narrative elements are identified insofar as they move the action forward. The narrative shape of the Russian fairy tale, first viewed as a rigidly designed series of causative events, is thus expanded and encompasses other folk narratives. The bare

INTRODUCTION

bones of the causative sequence becomes a conflation of motifs around "certain structural limits" (Meletinsky, "Structural-Typological Study," 21). To try to force exempla lacking in "certain structural units" into the rigid causative Proppian scheme is fruitless.

4. Just what the word exemplum means has led to some convoluted speculation. Haim Schwarzbach proposed two alternatives: a tale "employed as a rhetorical device for various purposes of a conspicuously didactic nature," or a story "representing a rather practical code of behavior, shrewdness and wisdom . . . characteristic of the common folk and the practical experience of life" (1979: p. v).

5. Because of the shifting chronology in the romancero, ballad narratives, many of which begin in the Middle Ages and continue in the twentieth century, are not included.

6. Matthew 7:24, "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the

mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

7. Although Stith Thompson insists on a distinction between types and motifs, many of his entries are tale types. See for example: U31. Wolf unjustly accuses lamb and eats him. When all the lamb's defenses are good the wolf asserts the right of the strong over the weak. (The wolf had accused the lamb of stirring up water despite the fact that the lamb was downstream from the wolf). See also the motif-index in *Esopete ystoriado* (Toulouse 1488), ed. Victoria Burrus and Harriet Goldberg, 223-41 and an analysis based on "narrative hinges" (essential pivotal function) and "tale roles" (actors) (243-54). Alan Dundes has proposed a refinement of the concept of the motif. He suggests a distinction between "etic" and "emic" narrative elements. A motifeme is a minimal distinctive narrative unit ("From Etic to Emic Units," 61-72).

8. The multifaceted approach to folktales is evident in the case of tales that deal with sexual matters (Goldberg, "Sexual Humor in Misogynist Medieval Exemplars," in *Women in Hispanic Literature*).

9. For example, Elisseef, less timid, devotes a section to "Pederastie" and "Pederastie feinte" (*Themes et Motifs des Mille et Une Nuits*, 148).

10. Haim Schwarzbaum identifies motif numbers created by Holbek, Bodker, Thompson-Balys, Noy, Bodker-Nielssen and Keller-Johnson, marking them with an asterisk (*The Mishle Shu'alim* [Fox Fables], 584-600).

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Texts Examined for Motifs

Cantigas PCG

Amadis

Barlaam

Milagros Calila CMC Exemplario

Castigos

Castigos MS A BNM 6559

Castigos MS A BNM 6559 ADYMTE

Alfonso Xj el Sabio. Cantigas de Santa Maria. Ed. Walter Mettman. 3 vols. Madrid: Castalia, 1986.

. Primera cronica general de Espana. (Estoria de

Espana.) 2 vols. Ed. Ramon Menendez Pidal. Madrid: Cremos, 1955.

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Barlaam e Josafat. Ed. John E. Keller and Robert W. Linker. Clasicos Hispanicos, Serie II, Ediciones Criticas XXI. Madrid: CSIC, 1979.

Berceo, Conzalo de. Obras completas. II Milagros de Nues- tra Senora. Ed. Brian Dutton. London: Tamesis, 1971.

Calila e Dimna. Ed. J. M. Cacho Blecua y Maria Jesus Lacarra. Madrid: Castalia, 1984.

Cantar de Mio Cid. Ed. Alberto Montaner. Biblioteca Clasica 1. Barcelona: Editorial Critica, 1993.

Capua, Juan de. Exemplario contra los enganos y peligros del mundo (1493). 1-1994, Biblioteca Nacional, Madrid. Ed. Francisco Gago Jover. Madison: Hispanic Seminary of Medieval Studies, 1989.

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Castigos e documentos para bien vivir ordenados por el rey Don Sancho IV. Ed. Charles B. Faulhaber. ADMYTE Vol. 0. Madrid: Micronet, 1993.

INTRODUCTION

Danza

Danza de la muerte. Para una antologia de la literatura castellana medieval: La Danza de la Muerte. Ed. Margherita Morreale. Aimali del Corso di Lingue e Letterature Straniere 6. Bari: Pubblicazioni dell'Universita di Bari, 1964.

Esopete Esopete ystoriado (Toulouse 1488). Eds. Victoria Bunnus and Haniet Goldberg. Madison: Hispanic Seminary of Medieval Studies, 1990.

Especulo El especulo de los legos: texto inedito del siglo XV. Ed. Jose M^o Mohedano Hernandez. Madrid: CSIC, 1951.

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Fernando Rubio Alvarez. Madrid: Biblioteca "La Ciudad de Dios," 1958 (also in BAE 171). Reissued in Prosistas castellanos del siglo XV. Ed. P. Fernando Rubio Alvarez O.S.A. Biblioteca de Autores Españoles 171. Madrid: Adas, 1964.

Jardin

. Jardin de nobles donzellas. Ed. Harriet Goldberg.

UNCSRL 137. Chapel Hill: University of North Carolina Press, 1974.

Glosa

Garcia de Castrojeriz, Fray Juan. Glosa castellana al Regimiento de principes de Egidio Romano. Ed. Juan Beneyto Perez. Biblioteca Espanola de Escritores Politicos. 3 vols. Madrid: Institute de Estudios Politicos, 1947.

Teodor

Lucanor

La historia de la Donzella Teodor: ein spanisches Volksbuch arabischen Ursprungs. Ed. Walter Mettman. Wiesbaden: Akademie der Wissenschaften und der Literatur, Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse, Jahrgang 1962, No. 3. Mainz: Akademie der Wissenschaften und der Literatur; Wiesbaden: Franz Steiner, 1962.

Juan Manuel. Libro del Conde Lucanor. In Obras completas. 2 vols. Ed. Jose Manuel Blecua. Biblioteca Romanica Hispanica IV. Textos, 15. Madrid: Gredos, 1981.

Abreviada . Cronica abreviada. In Obras completas. 2 vols. Ed.

Jose Manuel Blecua. Biblioteca Romanica Hispanica TV. Textos, 15. Madrid: Gredos, 1981.

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Armas

Estados

Ultramar Mocedades

Alexandre Apolonio Qifar Gatos

Talavera Santiago

San Alejo Grisel

Crestomatia

. Libra de las armas. In Obras completas. 2 vols. Ed.

Jose Manuel Blecua. Biblioteca Romanica Hispanica IV. Textos, 15. Madrid: Cremos, 1981.

. Libro de los estados. In Obras completas. 2 vols. Ed.

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Introduction and notes by Maria Jesus Lacarra. Zaragoza: Guara, 1980.

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Ruiz, Juan. *Libra de huen amor*. Ed. G. B. Monypenny. Madrid: Castalia, 1991.

a.b.c.

Sanchez de Vercial, Clemente. *Libro de los enxemplos por a.b.c.* Ed. John Esten Keller and Louis Jennings Zahn. Madrid: CSIC, 1961.

Sendebarr Sendebarr. Ed. Maria Jesus Lacarra. Madrid: Catedra, 1989.

Epitaph Severin, Dorothy Sherman. "Epitaph Severin: The Earliest Complete Castilian Version of the 'Dialogue of Epictetus and the Emperor Hadrian' ," *Bulletin of Hispanic Studies* 62 (1985): 25-30.

Voragine Voragine, Jacobus de. *The Golden Legend. Readings on the Saints*. Trans. William Granger Ryan. 2 vols. Princeton: Princeton University Press, 1993.

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INTRODUCTION

Source Texts, Abbreviations, and the Number of Entries

a.b.c. = *Libra de los enxemplos par a.b.c.*, 1046 entries

Abreviada = Cronica abreviada, 39 entries

Alexandre = Libro de Alexandre, 24 entries

Amadis = Amadis de Gaula, 1 entry

Apolonio = Libro de Apolonio, 1 6 entries

Armas = Libro de las armas, 2 entries

Barlaam = Barlaam e Josafat, 54 entries

Calila = Calila e Dimna, 150 entries

Cantigas = Cantigas de Santa Maria, 345 entries

Castigos = (ed. Agapito Rey) Castigos e documentos, 88 entries*

Castigos = (BAE 51 + ADMYTE 0) = Castigos e documentos, 170 entries

CMC = Cantar de Mio Cid, 1 8 entries

Qifar - Libro del Cauallero Qifar, 80 entries

Compendia = Compendia de la fortuna, 3 entries

Crestomatia = Crestomatia del espanol medieval, 1 entry

Danza = Danza de la muerte, 1 entry

Disciplina = Disciplina Clericalis, 73 entries

Epitus - Epitus, 1 entry

Esopete = Esopete ystoriado, 450 entries

Especulo = El especulo de los legos, 600 entries

Estados = Libro de los estados, 8 entries

Exemplario = Exemplario contra los enganos y peligros del mundo, 117 entries

Gatos = Libro de los gatos, 85 entries

Glosa — Glosa castellana, 139 entries

Grisel = Grisel y Mirabella, 1 entry

Ilustres mujeres = De las ilustres mujeres en romance, 63 entries

Jardin = Jardin de nobles donzellas, 22 entries

LBA = Libro de buen amor, 40 entries

Lucanor = Libro del Conde Lucanor, 1 28 entries

Milagros = Milagros de Nuestra Senora, 41 entries

PCG - Primera cronica general (Estoria de Espana), 34 entries

Poridat = Poridat de las poridades, 3 entries

San Alejo = La Vida de San Alejo, 30 entries

Santiago = Los miraglos de Santiago, 40 entries

Sendebar = Sendebär, 7 1 entries

Talavera = Arcipreste de Talavera, 140 entries

Teodor = La historia de la Donzella Teodor, 21 entries

Tubach = Index Exemplorum, 1,106 entries**

Ultramar = La gran conquista de Ultramar, 46 entries

Voragine = The Golden Legend, 1 entry

* If an item appears in the 1293 version (ed. Agapito Rey), its appearance in the glossed version of MS A BNM 6559 is not noted (BAE and ADMYTE).

** Entries marked cf. differ circumstantially but share the same folk motif.

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Notations Explained

a.b.c. = number of individual exemplum (Paris MS; exempla not in Paris)

MS are noted) Abreviada - book + chapter Alexandre — numbers of four-line coplas (c, cc.) Amadis = book + chapter Apolonio = numbers of four-line coplas (c, cc.) Cantigas = numbers of individual cantigas Castigos = chapter + page in 1952 edited by Agapito Rey Castigos MS A BNM 6659 = chapter + page in 1860 edited by Pascual

Gayangos BAE Castigos MS A BNM 6659 ADMYTE = chapter + page (recto, verso) in

CD ROM ed. Faulhaber 1993 CMC = verse numbers (v., w) Disciplina = numbers of individual exemplum Especulo = numbers of individual exempla + pages Exemplario = folio number (verso or recto) Gatos = tale number + page

Ilustres mujeres = (name) chapter + folio number (verso, recto) LBA = numbers of four-line coplas (c, cc.) Lucanor = exemplum number Milagros = miracle number PCG = volume + chapter + page Santiago = chapter + page number

Sendebarr = frame narrative = page number; exempla = day + tale number Talavera = part + chapter + page number Ultramar = volume number + book + chapter + page number

*All other notations refer to page numbers in the edition listed in the "Texts Examined for Motifs."

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A. MYTHOLOGICAL MOTIFS

A0-A99. CREATOR A100-A499. GODS A100-A499. The gods in general.

A106.2.2, Satan's fall from heaven. Failed in attempt to equal God.

Castigos 9.70. *A106.2.3. Satan tempts Eve with apple. Knowledge will make her God's equal in wisdom. Talavera 2.9.184. A139. Nature and appearance of the gods: miscellaneous.

*A139.6.1. God's voice tells faithful to seek out holy man. They must ask him to pray for them. San Alejo p. 77. A160. Mutual relations of the gods. A163. Contests among the gods.

*A163.2. Neptune and Minerva dispute name to be given to city of Athens. Women of city win by one vote. Neptune, angered, brought floods to city. Jardin pp. 243-44; Tubach 3462.

A500-A599. DEITY GODS AND CULTURE HEROES AS 10. Origin of the culture hero (demigod).

*A511.1.5.1. Culture hero mysteriously or magically engendered by royal personage in disguise. Alexandre cc. 1063-64; Tubach 124.

A600-A899. COSMOGONY AND COSMOLOGY A900-A999. TOPOGRAPHICAL FEATURES OF THE EARTH A930. Origin of stream. A941. Origin of springs.

*A941.7.4. Spring breaks forth at young Jesus's command to palm tree to bend and bring forth water. Castigos MS A BNM 6559 31.146 (ADMYTE ? > 0v).

A1000-A1099. WORLD CALAMITIES AND RENEWALS A1018. Flood as punishment.

*A1018.4. Neptune (angered by feminine votes for Minerva) causes flood to come to Athens. To appease him, citizens promise to deprive women of right to vote. Jardin pp. 243-44; Tubach 3462.

*A1018.5. World without kings punished for lack of order and discipline by flood. Castigos 9.75-76.

A1021. Deluge: escape in boat (ark). Castigos MS A BNM 6559 90.226 (ADMYTE 33r); Estados 1.27; Tubach 3478.

A1100-A1199. ESTABLISHMENT OF NATURAL ORDER A1160. Determination of months.

*A1161. Julius Caesar adds intercalary year; February gains day. Ghisa 1.2.6.94-95; Castigos MS A BNM 6559 (ADMYTE 104z;).

*A1162. Roman emperors chose twelve months parallel with twelve zodiacal signs, with vestigial names of ten-month scheme. Abreviada 1.124.

A1200-A1699. CREATION AND ORDERING OF HUMAN LIFE A1200. Creation of man.

*A1212.1. Man created in God's image. Woman created so that they might procreate. Estados 1.38. A1275.1. Creation of first woman from man's rib. Created thus so that all humankind might have common origin. Jardin p. 145. A1300-A1399. Ordering of human life. A1310. Ordering of human's bodily attributes.

*A 1313. 3. 4. 2. Women have two breasts so that they can nurse a son and a daughter. Estados 1.27. A1330. Beginnings of trouble for man.

A 1331. Paradise lost. Original happy state is lost because of one sin.

Estados 1.38. A1331.1. Paradise lost because of forbidden fruit. Estados 1.38. A1333. Confusion of languages. Divine retribution for building tower of Babel. Gen 3.1.6.35. A1370. Origin of mental and moral characteristics. A1353. Origin of shame for nakedness.

A1383.1. Shame for nakedness appears to first woman (and man).

Adam hears God's voice; is frightened and ashamed. Covers self and Eve. Castigos 9.74-75. A1391. Why other members must serve belly. Result of a debate between members of the body. Esopete p. 66; Glosa 2.3.16.311; Tubach 570. A1400-A1499. Acquisition of culture. A 1440. Acquisition of crafts.

A1441.2. Origin of practice of yoking oxen, yoking young with old so that young might learn to pull plow. Esopete pp. 64-65. A1500-A1599. Origin of customs.

A1541.4.1. Origin of Sabbath dedicated to Mary from a feast dedicated

to Venus, a.b.c. 262. *A1 599.4.1. Why humans always look at own excreta. Think they may have passed brains. Esopete pp. 14-15.

A2200-A2599. ANI2VIAL CHARACTERISTICS A2200. Cause of animal characteristics.

A2232.1. Camel asks for horns: punishment is short ears. Esopete p. 121;

Tubach 838. A2232.2. Bees pray for lethal sting: punishment is that first sting is

suicidal. Esopete p. 112. A2232.7. Peacock has ugly feet to prevent too great arrogance. When tail is

raised, is aware of great beauty; when tail is lowered, is ashamed of ugly feet. Especulo 380^281; Tubach 3631.

2 MOTIF INDEX OF

*A2282.1. Swallows nest near humans after other birds do not heed warning about hemp-seeds for hunter's nets. Esopete p. 39; cf. Tubach 4686. A2300-A2399. Causes of animal characteristics: body. A2310. Origin of animal characteristics: body covering.

*A2311.10. Goat claims holiness because its hair is used to make hair shirts. Its beard is never cut to make it beautiful to behold. Gatos 27.

*A2311.11. Why bats have fur and no feathers. Esopete p. 62; Tubach 501. A2320. Origin of animal characteristics: head.

A2325.4. Why camel has short ears. Esopete p. 121; Tubach 838.

A2326. Origin and nature of animals' horns.

*A2326.3.3.1. Antelopes' horns are entangled in tree branches. They cry out and hunters find and kill them. Gatos 12; Esopete p. 63; Tubach 4589. A2346. Origin and nature of animal's sting.

A2346.1. Why bees die after sting. Punishment for request for lethal sting. Esopete p. 112. *A2346.3. King of bees has no stinger to make him compassionate. Glosa 1.2.15.143; Castigos MS A BNM 6559 (ADMYTE 38r, llSv); Tubach 547. A2356. Origin and nature of animal's back.

A2356.2.7. Ass boasts that cross marking on back (shoulders) is reward for being beast who bore Christ on Palm Sunday. Gatos 27. A2400-A2499. Causes of animal characteristics: appearance and

habits. A2430. Animal characteristics: dwelling and food.

*A2431.3.9. Why eagles do not nest in dungbeetle season. Beetles destroy their eggs. Esopete p. 109. A2440. Animal characteristics: carriage.

A2441.4.2. Cause of crab's walk. Learned from mother. Esopete pp. 19-

20; Tubach 1311. *A2441.5. Why vultures drop bones from great heights. They drop bones they cannot break. Gatos 5. A2460. Animal characteristics: attack and defense.

*A2466.3. Fox plays dead, extends its tongue to trap prey. Eats them when they come near. Gatos 53; Tubach 2176. A2490. Other habits of animals.

A2491.1. Why bat flies by night. Esopete p. 62. A2491.1.1. why bat sleeps by day. Esopete p. 62. *A2491.6. Why nightingales sing at night. Esopete p. 63. *A2492.3. Why horses first permitted themselves to be saddled and bridled. Esopete pp. 77-78; Tubach 2619. A2493. Friendship between animals.

*A2493.36. Friendship between mouse and dove. Mouse gnaws net and frees captured ringdoves. Calila p. 202; Exemplario 42v. A2494. Enmity between animals.

A2494.7.1. Enmity between monkey and lion. Esopete p. 67.

*A2494.7.4. Enmity between carnivores and herbivores. Lion and bull represent their group. Pact between them fails at instigation of other

animals. Lion kills bull. Calila p. 168; Exemplario 13r; Lucanor'Ex. 22, A2494.12.2. Enmity between mongoose and snake. Calila p. 173.

*A2494.12.11. Enmity of lion and leopard. Lion hates leopard because it

is product of union between a lion and a pardo: leopard hates lion

because it is fearless. a.b.c. 210; cf. Tubach 3014. A2494.13. Enmities of birds.

*A2494.13.13. Enmity of birds: falcon and nightingale. Esopete pp. 62-

63. *A2494.13.13.1. Enmity between falcon and kite. Falcon asks why kite

permits falcon to dominate him. Explanation: kite lacks falcon's

heart. Especulo 51.35. *A2494.13.14. Enmity between owls and crows. Bitter war, crow is spy to

help crows defeat enemy. Calila pp. 224-52; Exemplario 53[~]-56^{??};;

LucanorEx. 19; Tubach 1358. A2497. Monogamy among animals.

*A2497.2. Monogamy among animals. Male storks and male lions will

kill mate if she is unfaithful. Especulo 24.17-18; Glosa 2.1.8.40.

A2500-A2599. Animal characteristics: miscellaneous. A2520.

Disposition of animals.

*A2522.8. Some flies bite and cause pain. Some create filth, and others

make noise. Gatos 10. A2540. Other animal characteristics.

*A2543. Why snails travel very little. They carry their own house. Gatos

51. A2545. Animal given certain privileges.

*A2545.3.1. Dogs eat kill first. When they are sated, crows can eat what

is left. Gatos 17. *A2562. Why leopard is aggressive. Is fruit of adultery between lion and

pardo. Especulo 28.19.

A2800-A2899. 2VUSCELLANEOUS EXPLANATIONS

A2851. The four characteristics of wine. Noah plants vineyard; fertilizes with blood of lions for anger, lambs for foolishness, pigs for lustfulness, and apes for wit. a.b.c. 421; Tubach 5093.

B. ANIMALS

B0-B99. MYTHICAL ANIMALS BIO. Mythical beasts and hybrids. Bll. Dragon.

B 11. 2.1. Dragon as compound animal (serpent or crocodile, with scales

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of a fish for covering, and feet and wings and sometimes the head of an eagle, falcon, or hawk, and the forelimbs and sometimes the head of a lion). Wrramar II.2.24 1.34 1-42. B 11.2.13.1. Blood of dragon venomous. Causes leprosy in his slayer who is cured miraculously by Virgin Mary. Cantigas 189. B11.6. Deeds of dragons.

Bl 1.6.5. Dragon guards hermit's food. Frightens off robbers. a.b.c. 3. *B 11.10.4. Dragon holds sinner down with tail and with its head sucks soul from sinner's mouth, a.b.c. 438. B 1 1 . 1 1 . Fight with dragon .

B 11. 11.9. Fight with dragon. Hero fires countryside of marauder; avenges brother's death. Ultramar II.2. 243-48. 346-59. B16. Devastating animals.

*B16.1.4.3. Devastating swine. Industrious ants make anthill. Pigs come and trample it. Especulo 62.43-44. B20. Beast-human.

B24. Satyr. Combination of man and goat. Esopete pp. 126-27. B30. Mythical birds.

B32.1. Phoenix renews youth. Alexandre cc. 2475-76.

*B32.2. Eagle when flies close to sun is consumed by fire and renews itself. Especulo 78.50-51. *B39.2. Magical bird song bewitches hearer. Owl's harsh song portends death. Disciplina 8.58-59; cf. Tubach 3556. B80. Fish-human.

B80.2. Monster half-man, half-fish attacks laundress in river. Other laundresses come to her aid and kill monster. Esopete p. 166.

B100-B199. MAGIC ANIMALS B120. Wise animals.

B 123.1. Wise serpent. Injured by man, refuses reconciliation. Esopete p. 36; Tubach 4251. B147. Animals furnish omens. B147.2.1. Bird of good omen.

B 147. 2. 1.1. Two crows good omen. Esopete p. 16. B147.2.2. Bird of bad omen.

B147.2.2.1. Crows as bird of ill omen. Esopete p. 16; Castigos MS A BNM 6559 57; Tubach 1366.

*B147.2.2.1.1. Crows seen on left bad omen, seen on right good omen. CMC w. 10-11. B147.3. Other animals furnish omens.

B147.3.1.2. Bees leave honey on lips of infant. (Plato) to show future eloquence, a.b.c. 180.

*BIA7. 3. 1.3. Ants leave grains of wheat on lips of infant as sign of future wealth. a.b.c. 180; Tubach 293.

*B 147. 3. 1.4. Egg magically caused to bring forth chick with mature comb (sign of future greatness of unborn child). a.b.c. 180.

MEDIEVAL SPANISH FOLK NARRATIVES

B151. Beast determines road to be taken.

B151.1.1.2.1. Ass carries usurer's body to the gallows instead of to the

church. Especulo 567.461-63; Tubach 375. B160. Wisdom-giving animals.

B161. Wisdom from serpent. Helps man to prosper. Esopete p. 52; Tubach 4251. B170. Magic birds, fish, reptiles.

*B 172.5.1. Magic hawk. Catches all prey at which it is loosed, [^]ifar p.

137. B 176. 1.1. Serpent as deceiver in paradise. Estados 1.38. B180. Magic quadrupeds.

*B 18 2. 1.3. 2. Magic mastiff. Is able to bring down any fleeing stag. Qifar p. 135. B184. Magic quadrupeds: ungdata.

*B 184. 1.1. 4. Magic horse that neither eats nor drinks is faster than wind. Qifar[^]. 137.

B200-B299. ANIMALS WITH HUMAN TRAITS B217. Animal languages learned.

*B217.9. Aesop learns animal language. Magical reward for kindness to

angel. Esopete p. 3. B230. Parliament of animals.

*B236.1.1. Election of king of birds. Owl (raven) elected. Crow argues against it; persuades birds to revoke election. Calila p. 230; Exemplario 52r. B240. King of animals.

B240.4. Lion as king of beasts. Esopete pp. 35, 67, 78, 98-100.

B241.2.2. King of monkeys. Esopete p. 77.

B242.1.1. Eagle king of birds. Esopete pp. 17-18,

B242.1.8. Owl proposed as king of birds. Calila p. 230; Exemplario 52r;

Tubach 3554. B242.2.2. King of doves. Esopete pp. 49-50. B250-B259. Religious animals.

B25 1.1.1. Animals worship infant Jesus. Castigos MS A BNM 6559

31.145 (ADMYTE 92[^]). *B256.13. Serpent guards monastery garden from thief, a.b.c. 178; Glosa

3.2.23.214. B259.4. Bees in hive build church of wax to contain consecrated host and

figure of Virgin Mary and Child. Cantigas 208; cf. Tubach 2662.

*B259.4.2. In praise of Virgin Mary swarm of bees makes wax to restore

candles in church. Cantigas 211. B260-B269. Animal warfare.

B260.1. Two groups of animals make peace treaty (wolves, sheep). Esopete

pp. 2, 19, 65; Tubach 5357. B261 . 1 . Bat in war of birds and quadrupeds. Because of ambiguous form,

joins first one side and then the other. Discredited. Esopete p. 62;

Tubach 501.

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B263.3. War between crows and owls (ravens). Crows victors because of espionage. Calila pp. 225-52; Exemplario 50r-62r; Lucanor Ex. 19; Tubach 1358. B267. Animal allies.

B267.1. Alliance of dog and wolf. Esopete pp. 93-94.

B267.2. Alliance of sheep and dogs. Esopete pp. 2, 19, 65; Tubach 5357. B270. Animals in legal relations.

*B270.3. Lawsuit between wolf and fox. LBA cc. 321-71; Esopete p. 54.

*B270.4. Lawsuit between dog and sheep. Wolf, vulture, and kite testify falsely for dog. Sheep loses. Esopete p. 34.

*B270.5. Lawsuit between stag and sheep. Wolfs presence at trial intimi- dates sheep. Repayment to be made in absence of wolf. Esopete p. 52. B274. Animal as judge.

*B274.1. Ape as judge in lawsuit, greyhound lawyer for wolf, sheepdog lawyer for fox. LBA cc. 321-71; Esopetu p. 54.

*B274.2. Fox is judge in dispute between man and snake, a.b.c. 312.

*B274.3. Fox is judge in dispute between farmer and wolf. a.b.c. 363.

B275.1.3.2. Wolves and wild pigs condemned to death in lion's court for killing and eating sheep. Gatos 20; Tubach 5330. B290. Other animals with human traits. B291. Animal as messenger.

B29 1 . 1 . 1 1 . Swallow as messenger. Tells knight that Virgin Mary and her son Jesus Christ will help him save his wife from her enemies. Ultra- mar 1.1.104.216. B299. Other animals with human traits: miscellaneous.

*B299.1.2. Panther takes revenge on men who injured him. Spares those who treated him kindly. Esopete p. 76.

*B299.11. Animals obey nature's law. Carnivores do not eat their own species. Estados 1.24.

*B299.12. Animals obey nature's law. Herbivores only eat what they need. Estados 1.24.

*B299.13. Animals are chaste by nature. Only mate when they will pro- create. Estados 1.24.

B300-B599. FRIENDLY ANIMALS B300-B349. Helpful animals: general.

B301 . 1.1. Faithful dog follows master's dead body when cast into river.

There he keeps body afloat. a.b.c. 59; Tubach 1700. *B301.1.1.1. Faithful dog takes food to imprisoned master. a.b.c. 59. B301.8. Faithful lion follows man who saved him from serpent. a.b.c.

185; Tubach 3057. B320. Reward of helpful animal.

*B321 . Crow advises eagle to drop shelled prey on rocks to open it. They

share food. Esopete p. 37. B325.1. Animals bribed with food. Thief tries to bribe watchdog with

meat. Esopete p. 50; LBA cc. 166-80. B330. Death of helpful animal.

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B331. Helpful animal killed by misunderstanding.

*B331.1.2. Falcon left hunter's hand (without release). Strangled self in

flight. Especulo 55.38. B331.2. Llewellyn and his dog. Dog has saved child from serpent. Father

sees bloody mouth and kills the dog. Sendehar Day 5 Tale 1 2; CalUa

p. 265; Exemplario 61 v\ Tubach 1695. B335.2. Life of helpful animal demanded as cure for feigned sickness.

Flesh of monkey said to be cure. Esopete p. 67. B336. Helpful animal threatened by ungrateful person. Lion raised by

man is beaten and driven away. Later refuses reconciliation; wounds

healed, insults did not. Castigos MS A BNM 6559 27.142 (ADMYTE

86r-86z;). B350-B399. Grateful animals. B360. Animals grateful for rescue from peril of death.

B361. Lion and eagle grateful for rescue from pit. Lion brings kill to

rescuer; eagle leads him to treasure. a.b.c. 201 . *B361.1. Jackal and cubs rescued from pit. Grateful to man who freed

them. a.b.c. 185. B362. Animals grateful for rescue from drowning. Ant and dove. Esopete

p. ill.

B 3 63. 1.1. Lion is freed from net by mouse in return for previous kindness. Esopete p. 38; Tubach 3052. B370. Animal grateful to captor for release.

B371.1. Lion spared mouse: mouse grateful. Later releases lion from net.

LEA cc. 1425-34; Esopete p. 38; Tubach 3052. B374.1. Lion eternally grateful to man for having freed it from serpent. a.b.c. 185; Tubach 3057. B380. Animals grateful for relief from pain.

B381. Thorn removed from lion's paw (Androcles and the Lion). In gratitude, the lion later rewards the man. Esopete p. 61; Especulo 47.31- 32; cf. Esopete p. \U\ a.b.c. 186; Tubach 215, 2771. *B38 1 .3,

Hyena, grateful to monk for having cured blindness of cubs, brings him food and skins, a.b.c. 50; Tubach 2714. B390. Animals grateful for other kind acts.

*B391.1.4. Snake grateful for food and shelter. Snake's offspring kills human's child. Mother snake kills offender and departs from human's house. a.b.c. 205; cf Tubach 4251. B400-B499. Kinds of helpful animals. B400. Helpful domestic beasts.

*B401.2. Horse grabs arm of thief and will not let go until thief is caught.

a.b.c. 242; Tubach 2608. B411.2. Helpful ox. Hides fugitive deer. Esopete p. 67; Tubach 4596. B430. Helpful wild beasts.

B437.2 Helpful mouse gnaws net, frees lion. Esopete p. 38; Tubach 3052. *B437.2.1. Helpful mouse gnaws net of captured ringdoves to free them. Calila p. 202; Exemplario 41r. B449. Helpful wild beasts: miscellaneous.

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*B449.4. Helpful hyena. Brings food to hermit. a.h.c. 50; cf. Tubach

2711, 2714. *B449.5. Bear guards holy man's sheep. a.b.c. 329; Tubach 519. B457.1. Helpful dove. Saves ant. Esopete p. 111. B469. Helpful birds: miscellaneous.

*B469.11. Eagle brings large fish to feed starving saint and his company.

Grateful saint takes half and returns half to eagle. Especulo 3.5.

*B469.12. Helpful swan. Enchanted swan leads knight in magical boat to places where his knightly protection is needed. Ultramar 1. 1 .68. 1 1 9- 20. B480. Helpful insects.

B48 1.1. Helpful ant. Returns previous favor of dove. Esopete p. 111. B490. Other helpful animals.

B491.1. Helpful serpent. Esopete pp. 52, 89-90. B500-B599. Services of helpful animals. B510. Healing by animals.

B513. Remedy learned from overhearing animal meeting. Hero learns how to cure his own blindness, restore princess's speech, and cure

king's blindness. Gatos 28. B522. Animal saves man from death sentence.

B522.1. Serpent shows condemned man how to save prince's life. Bites prince and then shows man the proper remedy. By thus ingratiating self, man is freed from false accusation. Calila p. 318. B525. Lion spares man he is about to devour. Androcles. Esopete p. 61;

Castigos 27.141; Tubach 215. *B525.1.1. Lion spares Christian martyr. Respects her virginity. Jardin p.

253; cf. Tubach 3072. *B525.2. Lions spare Daniel's life. God had rewarded him for saving Susanna from false accusations. Castigos 9.70. B535. Animal nurse.

*B535.0.15. Lion as nurse for child. Child rescued when dogs pursue

Hon. Qifarip. 27; cf. Tubach 5350 (wolf). *B535.0.16. Doe as nurse for seven abandoned princelings left in desert. Ultramar 1.1.56.93; cf. Tubach 5350 (wolf). B540. Animal rescuer or retriever.

B545.1. Deer freed from net by friendly animals: crow, mouse, and tortoise. To save slow moving tortoise from hunter, deer feigns death. Crow perches on deer. Deer arises, escapes. Archer pursues and mouse gnaws ropes to free tortoise. Calila p. 221; Exemplario 49r. B545.2. Rat (mouse) gnaws net. Esopete p. 38; Calila p. 202. B552. Man carried by bird.

B552.1. Alexander carried through air by two griffins with meat held in

front of them. Alexandre cc. 2496-2504; Tubach 125. B558.1. Boat drawn by swan. Swan Knight arrives in kingdom and departs in boat drawn by his swan-brother. Ultramar 1.1.71.126, 1.1.135.275-76. B560. Animals advise people.

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B562.1.3. Birds show man treasure. Doves saved from death by monk show him where to dig for treasure. CalUa p. 334.

B563.5. Wild leopards guide Jesus and Holy Family through wilderness. Castigos MS A BNM 6559 31.145 (ADMYTE 91?); B575. Animals as constant attendant of human.

*B575.2.1. Man raises baby goat. Tries to keep it as a companion animal. She runs off to join other wild goats grazing in fields. His servants bring her back to house and kill other wild goats. Barlaam pp. 156-57. B580. Animal helps man to wealth and greatness.

*B581.1. Serpent brings wealth to farmer. Esopete pp. 89-90; Tubach 4251.

B700-B799. FANCIFUL TRAITS OF ANIMALS

*B701. Animals help each other. Sheep shelter others from sim; deer will carry each other across rivers; cranes guide other cranes in flight. Especulo 87.5. B730. Fanciful color, smell, etc. of animals.

B732. Panther's sweet smell attracts other animals and protects it from other beasts. Especulo 50.35; cf. Tubach 3583.

B741.2. Neighing of stallions in Assyria impregnates mares. Esopete p. 22.

*B749. Eel opens clam/oyster/conch shell. Uses pebble to wedge it open to eat flesh. Especulo 63.44-45.

*B752.1.1. Enchanted swan sings to signal Swan Knight he must depart kingdom in boat. Ultramar 1.1.134.274-75.

*B765.4.2. Cow thought to have given birth to snake. She flees; snake pursues; traps her legs and drinks her milk. Teats and legs are blackened. Esopete p. 166. B770. Other fanciful traits of animals. B773. Animals with human emotions.

*B773.1.1. Cranes love each other, have a king whose laws they obey, and migrate as a group, a.b.c. 60.

*B773.4. She-wolf ashamed because she stole holy man's bread. He prayed for her and forgave her. a.b.c. 29; Tubach 5344.

*B773.5. Crows care for aged parents. a,b,c. 41; Tubach 642.

C. TABU

C0-C99. TABU CONNECTED WITH SUPERNATURAL BEINGS CIO.
Tabu: profanely calling up spirit (devil). C12. Devil invoked: appears

unexpectedly.

*C1 2.4.2. Man inadvertently breaks tabu by calling out to devil (servant)

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to help with shoes. Devil appears, a.b.c. 113; Tubach 1605. *C12.4.3. Cleric stubs toe on stone and inadvertently praises devil's power.

He is punished with paralysis and blindness. Cantigas 407, C20. Tabu: calling on ogre or destructive animal.

C25. "Bear's-food." To urge on his horses, a man threatens them with

the bear, calling them "bear's-food." The bear hears and comes for

them. Esopete pp. 144-45. *C25.2. Child threatened with wolf (ogre). Esopete p. 119. *C25.2.1. "Wolf food." To urge his ox on, man angrily says he will feed

him to wolf. Wolf comes to claim promised food. Disciplina 23; a.b.c.

363; cf. J2066.5. C30. Tabu: ofTending supernatural relative.

C32.2.1. Tabu: asking name of supernatural husband. Swan Knight tells

new wife that she must not ask him his name. Ultramar 1.1.68.120.

C32.2.2. Tabu: asking where supernatural husband comes from. Swan

Knight tells new wife that she must not ask him what country he

came from. L/Zrrawar 1.1.68.120. C50. Tabu: ofTending the gods.

*C5 1.4.1.1. Bee offends Jupiter when she asks him for power to kill men.

Esopete p. 112; see A2346. 1 . C54. Rivaling the gods.

*C54.1. Multiparous woman declares self superior to goddesses of fertility.

Her fecundity was superior to theirs. Ilustres mujeres 14,21r-22r

(Niobe). *C54.2. Woman skilled at weaving and spinning challenged Pallas Athena

to a contest. Defeated, she hanged herself. Ilustres mujeres 17. 2424 v-

25r (Arachne). C55.3. Beekeeper puts consecrated Host into beehive to make colony thrive.

Bees build an altar and put Host on it. He repents sacrilege and

shows the miracle to public. Especulo 254.172. *C55.3.1. Beekeeper puts consecrated Host into beehive. Virgin Mary and

Child appear in hive. Cantigas 128, 208; Tubach 2662. C93. Tabu: trespassing sacred precinct.

*C93.3.1. Tabu: privy in churchyard. Saint appears to hermit. Tells him

privy's odor is offensive near church. He must move it. Especulo

212.146. C94. Tabu: rudeness to sacred person or thing.

C94. 1.1. The cursed dancers. Dancers rude to priest on Christmas Eve.

Curses them to keep dancing until released. Especulo 132.90-91;

Tubach 1419. *C94.1.4. Gambler curses Virgin Mary. Terrible smell issues from his

heart, a.b.c. 55; cf. Tubach 2240. C94.4.1. Tabu: calling profanely on God's eyes. Gambler's eyes fall out.

a.b.c. 236; Tubach 1949.

C100-C199. SEX TABU

*C1 10.2. Tabu: sexual intercourse on night previous to coming to church.

MEDIEVAL SPANISH FOLK NARRATIVES 1 1

Devils torment guilty woman. Saint's prayers cure her. Especulo

96.64-65. *C 11 4. 1.1. Tabu: incest. Widow commits incest with son. Forgiven by

Virgin Mary. a.b.c. 21 A. *C 114.3. Tabu: incest. Servant holds candle while nobleman commits

incest with a relative, a.b.c. 166. *C 114.4. Tabu: incest. Mother tries to commit incest with son. He

refuses and she accuses him of attempted rape, a.b.c. 172; Tubach

2734. *C1 16.1. Tabu: sexual intercourse in public place. Saint invited by a prostitute offers to have sex with her before a crowd. She will not out of

shame; he asks then how much more shame should she have before

God. Espiculo 350.250. CI 19. IVIscellaneous tabus concerning sexual intercourse.

*C 119.1.2.1. Tabu: sexual intercourse on day of consecration of church.

Violators taken by devil. Saint's prayer frees them. Espiculo 277.185.

*C 119.1.2.2. Tabu: sexual intercourse on feast day. Defiant couple fovmd

dead embracing in bed next day. Espiculo 279.186.

C200-C299. EATING AND DRINKING TABUS C221. Tabu: eating meat.

*C22 1.0.1. Ascetic (fasting jackal) vows not to eat meat. Calila p. 309.

*C221.0.2. Tabu: eating meat on Sabbath. Warriors who violate tabu captured and killed. Those who ate only bread victorious. Cantigas 277. C230. Tabu: eating at certain time.

*C235. 1 . Tabu: eating meat during Lent. Saint has only bacon to give guest during Lent. Both partake as sign of saint's hospitality. Espiculo 297.207-8; cf Tubach 3243. C270. Tabu: drinking certain things.

*C271.1. Tabu: drinking milk of any other than one's own mother. Angel appears to pregnant woman warning that baby is not to have wet- nurse. tZ?trawar 1.1.84.168-69; Tubach 3283.

C400-C499. SPEAKING TABUS C400. Speaking tabu.

*C400.01. Old man traveling in company with monks maintains silence as

a sign of wisdom, a.b.c. 335. *C400.02. Philosopher in desert gains serenity without speaking. a.b.c.

403. C401.2. Tabu: speaking during seven days of danger. Horoscope indicates

when to be silent. Sendebär p. 73. C410. Tabu: asking questions.

*C41 1.1. Tabu: asking for reason of an unusual action. King forbids that

anyone ask him why he never laughs. Qifar p. 130. *C411.2. Tabu: speaking. Consort of fairy queen must not address her

subjects nor ask questions of them. Qifar p. 67.

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C41 1.4. Tabu: asking questions. Wife violates tabu (asks forbidden questions) and Swan Knight must leave her. Ultramar 1. 1. 1 27-35 .264-76. C430. Name tabu.

C436. Tabu: disclosing one's identity. Saint must not reveal identity to his father. San Alejo p. 74.

C600-C699. UNIQUE PROHIBITION C601. Unique prohibition announced by mysterious voice.

C601.1. Heavenly voice tells pope he may not enter church. To save money, he ceased payment for eternal oil lamp placed there by Constantine. Especulo 214.147. C603. Other unique prohibitions.

*C603. Entry to palace forbidden. King opens locked palace and enters despite prohibition. Opens locked chest despite prohibition. King who breaks tabu will lose his kingdom to invaders portrayed on cloth

in chest. PCG 1.553.307; Abreviada 2.100. *C604. Kissing hands of empress forbidden, ifarpp. 134-37. C610. The one forbidden place.

*C6 10.01. Wife ordered to guard household in husband's absence. She is

forbidden to enter oven. Digging around oven she is crushed when wall falls. a.b.c. 307; Tubach 5277. C611.1. Forbidden door.

*C61 1.1.2. Church doors will not let woman sinner pass through. All others enter freely. Prays to Virgin Mary and is permitted entry. Cantigas 98. C620. Tabu: partaking of the one forbidden object.

C621 . Forbidden tree. Fruit of all trees may be eaten, except one. Estados

1.38.

C700-C899. MISCELLANEOUS TABUS

C770. 1. Overweening pride forbidden. Man proud that he and his clan

have never known want or unhappiness is swallowed by earth with all his belongings. a.b.c. 287; Tubach 3938. C771.1. Tabu: building too high a tower (Tower of Babel). Glosa

3.1.6.35. C777. Excessive worry.

*C777.1. Merchant not to fret over goods on ship at sea. Cannot sleep, eat nor drink. Thinks every wind will cause ship to sink. Castigosl .6A.

C900-C999. PUNISHMENT FOR BREAKING TABU C901.4. Punishment for breaking tabu: assigner suffers own penalty.

*C901.4.2. Consul violates sanctuary. Kills enemies captured in church. Later takes sanctuary himself and emperor executes him. Especulo 211.146. C950. Person carried to otherworld for breaking tabu.

*C951. Knight breaks tabu. Asks emperor why he never laughs. Set a-

drift in boat without oars that takes him to otherworld. Qifar p. 1 30. C961. Transformation to object for breaking tabu.

C961.1. Transformation to pillar of salt for breaking tabu. Castigos 50.212.

D. MAGIC

D0-D699. TRANSFORMATION DIO. Transformation to person of different sex.

*D12.0.1. Transformation: man to woman. Man drinks water from magical spring. Transformation reversed by tricking a demon. Sendehar Day 4, Tale 8. D117. Transformation: person to rodent.

*D 117.1.1. Transformation: person to rat. Hermit prays that God transform rat-maiden back into rat so that she may marry rat. CalUa p. 244; Exemplario 58v; Tubach 3428. D130. Transformation: human to domestic beast.

D136. Transformation: man to swine. Ilustres mujeres 36.43r— 43z; (Circe).

*D 14 1.1.1. Transformation: young woman to puppy. Woman threatened with transformation if she will not acquiesce to a sexual request. Sendehar Day 4, Tale 10; a.b.c. 23 A (not in Paris MS); Disciplina 13; Tubach 661. D150. Transformation: man to bird.

D161.1. Transformation: man to swan when magic golden chain is removed from neck. Ultramar 1.1.5⁹⁹; cf. Tubach 1884. D315. Transformation: rodent to human.

D315.1. Rat-maiden. Hermit prays to God that a rat be changed into a girl. Raises her as daughter. Calila p. 244; Exemplario 58v; Tubach 3428. D350. Transformation: bird to person.

*D361.2. Swans changed back into youths by replacement of golden chains around neck. Ultramar 1.1.68.118; cf. Tubach 1884. D450-D499. Transformation: object to object.

*D451.10. Transformation: wood becomes stone. Rustic who chopped wood on saint's day is reproached by neighbor. Defends self: "This wood would turn to stone, if it were wrong to chop it today." It changes to stone. Especulo 275.185; Tubach 5371.

*D454.3. 1.2. White chasuble stained red with wine, miraculously returned to white by Virgin Mary. Cantigas 73. D470. Transformation: material of object changed.

*D470.1. Water in river transformed to copper by magician, Virgil. LBA c. 266.

*D470.2. Saint changes maggots in sores of nun into precious stones. a.b.c. 342; Tubach 2266.

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D530. Transformation: putting on skin or clothing. D536. Transformation: removing chains from neck.

D536.1. Transformation to swans by taking golden chains off neck. Evil covmteess orders servants to remove chains from grandsons' necks before killing them. Swans escape. Ultramar 1.1.58.98-99; Tubach 1884. D630. Transformation and disenchantment at will.

*D 6 3 0.1. 1.1. Power of self-transformation wrested from demon by trickery. Sendebare Day 4, Tale 8.

D700-D799. DISENCHANTMENT D788. Disenchantment by sign of cross.

*D788.1. Saint makes spring water safe from serpent with sign of cross. Especulo 136.95-96; Tubach 1347.

D800-D1699. MAGIC OBJECTS D800-899. Ownership of magic objects. D810. Magic object as gift.

*D81 1.3. Thread supplied magically to sew new altar cloths for church.

Cantigas 273. D812.8. Magic object received from lady in dream. Candle crushed in dream. Nun awakes with piece of candle in hand. Castigos MS A BNM 6559 4.95; cf. Tubach 847. *D812.16. Gloves and ring given to saint in dream. Sends for them from distant place as

evidence of appearance in dream. *Especulo* 300.208-9. D871. Magic object traded away.

D876. Magic treasure animal killed. Goose that laid the golden egg. *Esopete* p. 127. D900-D1299. Kinds of magic objects. D906. Magic wind.

*D906.1. Forbidden church burial, pope orders that his remains be placed in front of closed church doors. Magic wind blows them open as sign of his worthiness. a.b.c. 33; *Tubach* 2370. *D906.2. Extraordinary wind blows arrows shot against Christians back against enemy. *PCG* 2.568.323; *Castigos MS A BNM* 6559 10.108 (ADMYTE 36r); *Abreviada* 2.115; *Tubach* 349, 4773. D910. Magic body of water. D915. Magic river.

*D915.7. Magic river carries worldly debris. *Especulo* 37.26. D927. Magic spring.

*D915.8. Magic river rises to drown liars. *Esopete* pp. 100-1. D927. 1. Gods create magic spring in desert. *Alexandre* cc. 1 1 70-75; *Castigos MS A BNM* 6559 31.146 (ADMYTE 92r). *D927.6. Magic spring transforms man into woman. *Sendebar* Day 4, Tale 8. D960. Magic gardens and plants.

D978. Magic herbs sought by wise man on quest to India in hope of
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finding way of resuscitating the dead. *Exemplario* 5r-5vy *Calila* pp. 99-102. D990. Magic bodily members: human.

*D992.4. Magic skull as source of secret political information. *Especulo* 147.100. D997. Magic internal organs: human.

*D997.1.2. Heart of woman devoted to Virgin Mary bears image of Virgin. Observed in autopsy. *Cantigas* 188; cf. *Tubach* 1338, 2497, 2498. D1030. Magic food.

*D1031.1.2. Monks complain about shortage of bread. Abbot tells them to have faith and patience. Next day, sacks of flour for bread are left at their door. *Especulo* 398.295-96; *Tubach* 766, 2566.

*D1032.1.1. King's faith in Virgin Mary brings him food for guests. Four shiploads of fish arrive magically. *Cantigas* 386. D1039. Magic food: miscellaneous.

*D1 039.3. Monk complains about food. Virgin Mary tells him to touch it

to her Son's wounds; it will sweeten. *Especulo* 5.5-6. *D1 039.4. Monk leaves monastery because of food. Jesus Christ touches bread to his wounds; it sweetens. *Especulo* 6.6. D1040. Magic drink.

D 1040.1. Drink supplied by magic. Virgin Mary replenishes wine at celebration of her feast day. *Cantigas* 351. D1050. Magic clothes.

*D 1052.2. Magic chasuble given to S. Ildefonso by Virgin Mary not to be worn by any other. It strangles his unworthy successor. *Milagros* 1; *Cantigas* 2; *Especulo* 375.275-76. D 1 05 3 . 1 . Pupil returns from dead to warn master of futility of his studies. Wears magic cloak lined with perilous fire. Droplet from cloak burns master's hand. a.b.c. 417; *Tubach* 1103. D1065. Magic footwear.

*D1 065.2.1. Magic slippers given to woman by suitor. Woman unable to remove them upon husband's return until Virgin Mary helps her. *Cantigas* 64. D1070. Magic ornaments.

*D1071.2. Magic stones engraved with image of Virgin Mary and Child. Have power to enlighten literally and figuratively. *Cantigas* 29. D1130. Magic buildings and parts.

D1 131. Magic castle. Knight led to magic castle at bottom of enchanted lake. *Qifar* p. 67. D1162. Magic Ught.

D1 162.2. Magic candles dance on altar when placed there by unrepentant sinner. *Especulo* 492.389. *D1 162.3. Virgin Mary gives minstrel who sings her praise a magic candle. Churchman tries to put candle in candlestick, but it returns to the singer's vihuela (guitar). *Cantigas* 8.

*D1 162.3.1. Magically curative candle will stay lit only for minstrels. Will not burn for bishop. *Cantigas* 259.

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*D1 162.4. Candles kept alight magically by Virgin Mary were placed in

church by man devoted to her. *Cantigas* 116. D1170. Magic utensils and implements.

*D1 171 .6.5. Magic drinking vessel. Man suffering with a swollen

mouth

and face, unable to drink, cured by glass brought by pilgrims from

shrine. Santiago 12.74-75. *D1 171.7.2. Magic pitcher will not hold water. Given task to fill it, sinner

prays to Virgin Mary for help. Fills it with own tears. Cantigas 155. *D 1206. 1.1. Sickle magically stuck to man's hand because he cut grain

on a feast day. Removed magically when he offered sickle to St.

Peter. a.b.c. 164; Cantigas 289. D1210. Magical musical instruments.

D1222. Magical horn (ivory, gold, and precious jewels), negligently left

in palace to burn in terrible conflagration, saved from fire by magical

swan. Ultramar I.l. 137. 27S-79. D1273.1. Magic numbers.

D1273. 1.2.1. Five as a magic number. Five joys of the Virgin, five

senses, five fingers. Milagros 4. *D1273.1.2.2. Five as a magic number. Five wounds of Jesus Christ.

Castigos 9.72. D1298. Magic firewood.

D1298.1. Magic firewood bleeds when cut and curses man who had sent

him. Monk's servant sent to cut it on Sabbath. Returned to monastery to find monk had disappeared. Especulo 280.186-87. D1300-D1599. Function of magic objects. D1300. Magic object gives supernatural wisdom.

*D 1300.4.1. Stone said to give magic wisdom: wisdom to fools; restore

hearing to deaf, speech to mutes, sanity to madmen; cure sick; chase

demons. Revealed to be Jesus Christ. Barlaam p. 48. D1310. Magic object gives supernatural information.

*D1310.4.4. Magic sign to show that soul is freed of torment. Black hair

combings secreted by dead lover turn white when she is freed. Especulo 353.251-52; Tubach 2397. D1317.1. Buttocks as magic watcher. Woman tells slave she can supervise

him even while she sleeps. Esopete p. 16. D1344. Magic object gives invulnerability.

D 1344.1 1. Magic sword to give invulnerability given to infant Alexander.

Alexandre c. 94. D1380. Magic object protects.

D 138 1.5. Knight protected in battle by magic shirt. Virgin Mary's shirt

makes him invulnerable. Cantigas 148. *D 138 1.5.1. Virgin Mary's skirt repels besiegers of city. Leader is struck

blind. After siege is lifted, skirt disappears and eyesight restored.

Especulo 373.274. D 138 1.1 1.1 Magic circle protects from wild animals. Ultramar II.2.254-

57.370-78.

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D 1381 .20. Sacred relics of Virgin Mary protect ships from pirate's attack. Cantigas 35. D1385. Magic object protects from evil spirits.

D1385.19.1. Saint's hose protect woman from incubus. a.b.c. 116; Tubach 1118. D1400. Magic object overcomes person.

D 1400. 1.1 6. Magic pennant enables bearer to succeed in any imdertak-

ing. Qifar[^]. 138. D 1402. 7. Sword that causes death to foe when drawn given to yovmg Alexander. Alexandre c. 94. D1443. Magic object expels animals.

*D1 443.2. Saint excommunicates flies that are plaguing a monastery. They all die. Especulo 269.181. D1500. Magic object controls disease.

*D 1500.0.2. Book devoted to Virgin Mary has curative powers when

placed on royal body. Cantigas 209. D 1500. 1.7.2. Magic healing spittle. Jesus cures blind man with saliva.

Castigos 1.39-40. *D1500.1.7.3.5. Blood flows from side of crucifix that has been stomped upon and tormented. Used as cure, a.b.c. 91; Tubach 1373. D1505. Magic object cures blindness.

D 1505.5.4. Magic spring cures blindness. Location overheard by man blinded by monkey-king. Gatos 28. D1507. Magic object restores speech.

D1507.5. Magic cake chewed first by a fox restores speech of princess. Gatos 28. D1515. Magic antidote for poison.

*D1 5 15.2.2. Words of mass can protect humans from snake venom. Castigos 4.54. D1520. Magic object affords miraculous transportation.

*D1 524.9.1. Magic wind transports hero. Saint's boat is carried at great

speed to destination. San Alejo p. 74. D1525. Magic submarine (boat). Alexander explores sea floor. Alexandre cc. 2305-17; Castigos MS A BNM 6559 153.33 (ADMYTE 104z;); Tubach 123. D1550. Magic object opens and closes.

D1551. Waters magically divide and close (Red Sea). Castigos MS A BNM 6559 15.122. D 1557.1. Pilgrims denied entrance to tomb of Santiago pray to him. Saint causes doors to shatter and they enter. Santiago 18.94-96. D1560. Magic object performs other services for owner.

D 156 1.2.2. Magic treasure. Magic treasure (coins hidden in mouse hole) gives mouse power to leap into basket of food suspended up high by hermit. Deprived of treasure, loses power. Calila p. 210; Exemplario A5v. *D 156 1.2. 5. Magic power in six golden chains changes when melted down. Metalworker able to make requested vessel from one chain; reserves five. LTZrwarz 1.1.58.100.

D1600-D1699. Characteristics of magic objects. D1620. Magic automata.

*D1 622.4. Image of Virgin Mary placed in bed by nuns changes color and tosses and turns as if she were in labor. Cantigas 361.

D1624.2. Crucifix bleeds after being stabbed. a.b.c. 90; Tubach 1373.

D 1639. 2. Image of Virgin saves painter who had painted ugly picture of devil. Devil had pulled scaffold away. Cantigas 74; a.b.c. 263; Tubach 3573.

*D1 639.2. 1 . Image of Virgin cures queen at point of death. Cantigas 256. D1650. Other characteristics of magic objects.

D 1652. 1.1. Charitable person's supply of bread is inexhaustible. a.b.c. 146, 147; Especulo 169.114; Cantigas 203; Tubach 766. D1654. Immovable object.

D 1654.9.1. Corpse cannot be moved. Corpse of priest's concubine magically too heavy to carry. Only other concubines can carry her. Especulo 111.72-73; Tubach 1265.

D1654.il. Letter in hand of dead saint (pilgrim) can only be removed by pope (abandoned wife, patriarch, bishop, king). San Alejo pp. 78-79; Armas p. 128.

*D1 654. 11.2. Letter in hand of dead convert to Christianity can only be removed by bishop who converted him. a.b.c. 283.

D1700-D2199. MAGIC POWERS AND MANIFESTATIONS

D1710-D1799. Possession and means of employment of magic powers. D1712. Soothsayer (diviner, oracle).

D1712.3 Interpreter of dreams. Bishop interprets king's dream. a.b.c. 61; Tubach 1785.

*D1712.4. Queen casts lots and reads stars to foretell future. Three brothers born in France will come to conquer holy land. Ultramar 1.1.166.323.

*D1712.4.1.1. Interpreter of dreams. False interpretation given by king's enemy. Must kill family and advisers, bathe in their blood, and

de- stroy his defenses to avoid losing his realm. Calila p. 280; Exemplario IOv. D1713. Magic powers of hermit (saint).

*D1713.1. Magic powers of saint. Beam for construction of church in honor of saint found to be too short. Saint magically extends it. Especulo 206.143-44; cf Tubach 512.

*D1713.2. Saint's prayers enable man to return from dead to do penance. a.b.c. 129; Tubach 4151.

*D1713.3. Saint holds scorpions and cuts them in half without peril. a.b.c. 237; Tubach 4151; cf Tubach 4279.

*D1713.4. Magic powers of saint enable him to win dice game with gambler. a.b.c. 252; Tubach 2239, 4151.

*D1713.5. Magic powers of saint show him face of death. a.b.c. 296; Tubach 4151.

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*D1713.6. Magic powers of saint give him second sight, a.b.c. 378;

Tubach 4151. *D1713.7. Saint magically causes emperor's throne to burn. Emperor

forced to rise and show him signs of reverence. Especulo 464.368.

*D1713.8. Flood waters stop miraculously at door of saint's church. a.b.c.

31; Tubach 2091. *D1713.9. Infant Jesus commands date palm to bend down to give shade

in desert. Castigos MS A BNM 6559 31.145 (ADMYTE 92^o).

*D1713.10. Infant Jesus chases dragons away to protect family. Castigos

MS A BNM 6559 31.145 (ADMYTE 92^o); D1714. Magic powers of person without sin.

*D1714.2. Saint saves man who had pledged fealty to Satan. a.b.c. 23;

Milagros 2, 14; Talavera 1.13.90. D1719. Possession of magic powers:

miscellaneous.

D1719.6. Magic power of holy cross. Man taught power of cross. Moses'

magic rod was of the wood of the cross. Especulo 142.98; cf. Tubach

5373. *D1 7 19.6.1. Magic power of cross. Enchanted skull unable to speak in

presence of sign of cross. Especulo 147.100. *D1719.6.2. Magic power of holy cross. David's weapon against Goliath

prefigured cross. Especulo 148.100-1. *D1 7 19.6.3. Magic power of cross. Victim saves self from murder by

making sign of cross with his arms, a.b.c. 94. D1726. Magic power derived from deity.

*D 1726.0.2. Old man prays that God grant him power to stay awake dui-

ing spiritual sermons and to fall asleep during evil speech. Especulo

175.119. D1745. Magic power rendered ineffective.

*D 1745.1.1. Magician 's power rendered ineffective when king recites John

1:1. "In the beginning was the word." Especulo 530.417. *D1 745.3. Witch comes to cure young saint's headache. He sends her

away. Especulo 529.417. D1760. Means of producing magic power.

D 1766. 1.2. Prayers of woman cause Virgin Mary to show her the infant

Jesus. a.b.c. 280; Tubach 1021, 1022. D 1766. 1.3. Garment produced by prayer. Man's prayer to Virgin Mary

weaves garment for her. a.b.c. 276; Cantigas 274; Tubach 3913. D 1766. 1.4. Pain stopped by prayer. Priest must give up fornication; in

exchange, pains are cured by saint's prayers. Especulo 110.72.

D1766.1.7. Cleric prays to Santiago for release from captivity. He appears, imchains prisoners magically, and leads them to freedom. Santiago 1.45-48, 11.73-74; 14.77-79; cf Tubach 926 (Virgin Mary).

*D1766. 1.7.1. Prisoner's wife prays for his release. Released, he tells her

that in prison, he felt himself freed from his restraints. a.b.c. 318;

Especulo 247.169; Tubach 3893. *D1766.1.7.2 Prisoner chained cruelly miraculously released from chains

at tierce when mass was said for him. Especulo 249.170.

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D 1766. 1.8. Food produced by prayer. Cleric unable to feed workmen who

are repairing church dedicated to saint prays to saint for help. Finds

an oven full of bread. Especulo 207.144. *D 1766. 1.8.1. Bishop trapped in hill of sand. His wife mourned and left

offerings of food, wine, and candles in church for a year, failing one

day. He was sustained magically for a year (failing one day) until he

was rescued. Especulo 154.106-7. *D1766.1.8.2. Sailor drowning at sea saved by mass at moment when it

was said for him. Magically supplied with bread. Especulo 251.170-

71;Tubach4148. *D1766.1.9. Prayers of community led by saint defeat devil. a.b.c. 23. *D 1766. 1.10. Hermit prays for companionship. Bear comes to serve him.

a. B.C. 329; Tubach 519. *D 1766.1.1 1. Prayers of holy man cause four evildoers to sicken and die.

a.b.c. 329; Tubach 519. *D 1766. 1.1 2. Prayers bring rain. Farmers shown how to pray devoutly.

a.b.c. 331; cf. Tubach 3885. *D 1 766. 1.13. Prayer. Man enters church dark, heavy with sin accompanied by devil. He prays, and leaves light, bright, and accompanied by

an angel. a.b.c. 332. *D1766.1.14. Captive's prayers move mountain. a.b.c. 170; Tubach 3424. *D1766.1.15. Prince throws weapons down

and prays for victory. Wins

battle. a.b.c. 32; Tubach 3875. D1766.6. Magic result from sign of the cross.

*D1766.6.4.1. Sign of cross. Saint makes sign of cross over poisoned wine and is able to drink it without danger. Especulo 141.98.

*D1766.6.4.2. Sign of cross. Saint makes sign of cross and wine glass containing poison breaks and spills contents. Especulo 138.96.

*D1766.6.4.3. Sign of cross. Evil spirit conjured away by sign of cross.

Sign of cross cures bishop's ruddy face, a.b.c. 157. D1766.7. Magic results from uttering powerful name.

*D 17 66.7. 1.2. Philosophers come to dispute with bishop to show him he

should return to their ancient faith. He orders them to be silent in

Christ's name, and they lose power of speech. a.b.c. 431; Tubach

4560. D1766.7.3. Magic results produced in name of saint. Pilgrim falls into sea,

calls out to Santiago. Friend throws shield to him. Travels safely to

port under Santiago's protection. Santiago 10.72-73. D1800-D2199. Manifestations of magic power. D1810. Magic knowledge.

D18 10.0.2. Magic knowledge. Devil disguised as magician conjures up

magical skull to tell envoy of enemy's plans. Especulo 147.100. D1 8

10.0.3.1. Saint perceives cheat. He knows that a boy has hidden a

basket of fruit sent him by a friend. He warns boy that a snake has

hidden in basket, a.b.c. 393; Tubach 4259. D1810.0.3.2. Saint perceives cheat. Pilgrims hide their clothes in woods

and then ask saint to clothe them. He tells them to return and get

their own clothes in woods, a.b.c. 378; Tubach 3805. D1811. Magic wisdom.

*D1811.3. Poet calls on Virgin Mary for perfect line in poem to her.

Cantigas 202. D1812. Magic power of prophecy.

*D1 8 12.3.3.0.4. Captive interprets royal dream. Grateful king frees him.

a.b.c. 61. D1812.3.3.8. Pregnant woman's dream reveals future of unborn child. a.b.c.

180; Ultramar 1.1.84.169, 1.1.144.290-91; Alexandre cc. 348-49. *D1 81 2.3.3.8.1. Father's dream that sun's rays emanated from pregnant

wife's womb. Prophecy of future greatness of unborn child, a.b.c.

180. *D1812.3.3.12. Death of bishop revealed in deacon's dream.

a.b.c. 65. D1812.5. Future learned through omens.

D1812.5.0.1 Omens from sneezing (flatulence). Omen makes wolf leave

food behind in hope of better. LBA cc. 766-79; Esopete p. 91-93.

D1812.5.0.2. Kill bird that lands on head. Omen of personal gain or loss

to realm. Good ruler chooses not to kill. Castigos MS A BNM 6559

57.184. D1812.5.1.4. Eclipse as evil omen. Tubach 1475.3; Alexandre c. 1227. *D1 8 12.5.2. 12. Omen. Bird left serpent's egg in king's lap. Sign that

unborn son would rule the world, a.b.c. 180. *D1812.5.2.13. Omen. Hen's egg heated produced a crested chick.

Omen that imbom royal child would be a son who would rule

empire, a.b.c. 180. D1813. Magic knowledge of events in distant place.

*D1813.1.3.1. Dream warns king of uprising and danger to Christian church. King and queen have same dream of Virgin Mary and child

in danger of fire. Cantigas 345. *D1813.5. Jesus comes to bishop in dream to lead him to interment of Saint

Martha. Sends for saint's gloves and ring as evidence of his presence.

Especulo 300.208-9. D1814. Magic advice.

D1814.2. Advice from dream. St. James appears, tells king he will defeat

enemy. PCG 2.629.360. *D1814.2.1. Advice from dream. Angel appears in dream to three

knights. They must go to holy land and capture it. Ultramar

1.1.188.362-63. *D1814.2.2. Advice from dream. Cleric dreams of birds of prey; must

hmtt usurers. Especulo 565.461. D1815. Magic knowledge of strange tongues.

D1815.2. Magic knowledge of language of animals. Aesop rewarded for

kindness to traveler. Esopete p. 3. D1816.2. Lost object discovered by magic.

*D1816.2.1.1. Lost object discovered by magic. Stolen ring lost in river,

recovered in fish's belly. Cantigas 369; Tubach 4102.

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*D1 8 16.2.2. Lost animal (falcon) discovered miraculously. Virgin Mary

helps noble hunter to find lost falcon. Cantigas 366. *D1816.2.3. Lost sheep brought safely home by Virgin Mary. Cantigas 398. *D1 81 6.2.4. Stolen necklace returned to owner by Virgin Mary. Necklace,

borrowed by poor woman for wedding, stolen. Cantigas 212. *D1 8 16.2.5. Lost ring recovered. Royal ring found by traveler and

returned to owner who had prayed to Virgin Mary. Cantigas 376.

D1817. Magic detection of crime.

*D1817.0.1.7. God disguised as pilgrim says he has eyes in back of neck.

Saw theft of pig by barber. Especulo 553.445; Tubach 1018. D1 81 7.0.2. Magic sight of blind bishop sees that an archdeacon is about

to poison him. Drinks poison but sends message that evil archdeacon will not succeed him because he will die magically, a.b.c. 239;

Tubach 697. D1820. Magic sight and hearing.

D 1820. 1.1. Magic sight of blind holy man lets him see that king is king.

a.b.c. 239. D 182 1.7. Knight entering a monastery decided to remain mute to avoid

error. Muteness enables him to see demons carry off soul of dying

knight, and angels carrying off soul of another knight, a.b.c. 409.

D1825. Kinds of magic sight.

D 1825.3.2. Magic power of sight. Sees angel in form of bright star over

heads of good people or dark star over the heads of evil people. a.b.c.

203; Especulo 481.378. D 1825.3.3.1. Magic power to see souls after death. Souls of the just fly

through air and souls of the damned fall. Especulo 336.237-39.

D1830. Magic strength.

D1831. Magic strength resides in hair. Samson, shorn by Delilah, is left

powerless. Castigos MS A BNM 6559 22.138 (ADMYTE 80r). *D 183 1.4. Magic strength in lion skin. Woman convinces Hercules to

take off magic garb and to discard magic club. Rustres mujeres

21.27?^28^;(Iole). *D 1835.7. Magic strength of short-statured knight-warrior derived from

faith and moral rectitude (died a virgin). Castigos 1.38-39; Tubach

4656. D1840. Magic invulnerability.

D 1840. 1.2. Magic invulnerability of saint. Able to sunder poisonous

snakes with his bare hands. a.b.c. 237; Tubach 4279. D1840. 1.2.1.

Saint invulnerable to poison. Drinks poison; is saved by

divine protection. Estados 1.62; Tubach 4151. D 1840. 1.4. Man

protected from damnation by good works. Gave store of

good works to save sinner. Devils will take saintly man now bereft of

good works. Generous act judged sufficient for salvation, a.b.c. 138.

D1841. Invulnerability from certain things.

*D 184 1.1. 2. King's robes unmarked by mud. Kneels to honor host, rises

unsoiled. Castigos MS A BNM 6559 16.127 (ADMYTE 66r);

Tubach 1110.

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*D1841.1.3. Invulnerability from sword blows. Image of Virgin Mary

resists blows of enemies. Cantigas 215. *D 184 1.1. 4. Words of mass give invulnerability from venom of poisonous

snakes. Castigos 4.54. D 184 1.3. Burning magically evaded; monk survives when cell set afire;

survives being thrown into fiery furnace. a.b.c. 389; Tubach 2038.

D1841.3.2. Invulnerability from fire. Image of Virgin Mary resists

burning by enemies. Cantigas 215. D 184 1.3. 3. Sacred book or manuscript does not burn in fire. Book of St.

James's miracles does not burn, Santiago p. 45. D 1841 .4.4. Rain or snow avoids certain places according to desire of saint or

monk. Saint makes sign of cross and creates an area free of rain in a storm. *Especulo* 140.97. *D1841.4.6. Invulnerability from drowning. Image of Virgin Mary resists

drowning by enemies. *Cantigas* 215. *D1841.4.7. Woman pilgrim falls into sea, calls upon Virgin for help. Is

saved. *Cantigas* 383. D1845.2. Clothes confer invulnerability. Hero as infant given magic gifts.

Alexandre cc. 100-6. D 1846.4.2. Virgin Mary sends maidens to anoint dying man. Magic

anointing restores him to life. *Cantigas* 204. D1880. Magic rejuvenation.

*D1882.1.1. Magic rejuvenation. Monk, after suffering wasting disease,

prays to Virgin Mary and is rejuvenated. Appears to be twenty. *Cantigas* 141. D1890. Magic aging.

*D 1890.0.1. Magic aging. Monk falls to knees at mention of Virgin

Mary. Sickens and ages rapidly. *Cantigas* 141. D1920. Other permanent magic characteristics.

D1925.3. Barrenness removed by prayer. After years of prayer childless

couple have child. *San Alejo* p. 68; *Sendebar* p. 67; *Cantigas* 43. D2000. Magic forgetfulness.

D20 11.1. Years seem moments while man listens to song of bird. Monk in

search of heaven follows bird of paradise. Returns to monastery 200

years later. a.b.c. 181; *Especulo* 290.201; *Cantigas* 103; *Tubach* 3378. D2020. Magic loss of speech.

*D2021 .2. Gambler punished for blasphemy. Tongue grew a palm's length

and he lost power of speech. a.b.c. 52; *Tubach* 677; cf. *Tubach* 4906. D2025. Magic recovery of speech.

*D2025.6. Magic recovery of speech as reward for hospitality to traveler.

Esopete pp. 3-4. *D2025.7. Son, bom mute, recovers speech when his father is in danger.

Cries out warning. a.b.c. 173. D2031. Magic illusion.

D2031.5. Man magically made to believe self to be bishop, archbishop,

cardinal, and pope. When he reftises to reward the magician, the latter shows him the reality. Lucanor Ex. 1 1 .

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D2050-D2099. Destructive magic powers. D2070. Bewitching.

*D2071.0.4. Women with double pupils kill those who anger them with a glance. Glosa 2.3.20.340.

*D2071.0.5. Men kill enemies with eyes like a basilisk. Glosa 2.3.20.340.

D2072.0.1. Sword made magically helpless. Executioner's arm paralyzed; unable to behead holy man. a.b.c. 295.

D2072.0.3. Ship held back miraculously. Man devoted to Virgin Mary is captive of Moorish pirates. Ships cannot leave port until he is released. Cantigas 95.

*D2072.7. Thief prevented magically from leaving church. Virgin Mary keeps him there until he confesses and returns stolen money to fellow pilgrim. Cantigas 302. D2080. Magic used against property.

D2086.1. Sword magically dulled in attempted execution of innocent woman. a.b.c. 14; Tubach 4697.

*D2086.2.1. Executioner's sword unable to behead prisoner under protection of Santiago. Santiago 20.99-101.

*D2089.3.2. Magic spell causes knight's horses to die in ten days. Qifarp. 5. D2090. Other destructive magic powers.

D209 1.11. Black cloud magically blown upon army of hero's enemy. They are blinded and begin striking each other. Ultramar 1.1.105.218.

*D2091.17. Enemy's arrows deflected from target magically so that they turn against the archer. PCG 2.568.322-24.

D2093. Walls (Jericho) overthrown by magic. Castigos MS A BNM 6559 69.198. D2100— D2199. Other manifestations of magic power. D2105. Provisions magically furnished.

*D2105.2.1. Magically furnished food supply. Virgin Mary rewards man for his generosity to her when she visited him in disguise. Cantigas 335. D2106. Magic multiplication of objects.

D2106.1.5. Multiplication of loaves and fishes. Jesus made five loaves and two fish to feed 5,000 people. Castigos MS A BNM 6559 54.181. D2120. Magic transportation.

D2 125.1. Magic power to walk on water. Saint sends disciple to save a youth from drowning. Obedience gave him magical power to walk on water. Esppeculo 416.314. D2140. Magic control of elements.

D2 140.1. Control of weather by holy man's prayers. Friars had prayed for rain in vain; holy man's prayers more powerful; they bring rain. a.b.c. 266.

D2 140.1.1. Storm magically stilled, Jesus appears to Simon and other fish-ermen and saves them from storm at sea. Castigos MS A BNM 6559 8.100; Castigos MS A BNM 6559 84.217 (ADMYTE 22r); cf. Tübach 4649.

MEDIEVAL SPANISH FOLK NARRATIVES 25

D2 14 1.0. 9. Virgin Mary causes storm at sea to impede escape of Moorish

pirates who have plundered Christian settlement. They return and

turn over spoils to king. Cantigas 379. D2142. Winds controlled by magic.

D2142.0.2. Winds free warship trapped in narrow river. Caused by prayers

to Virgin Mary. Cantigas 27 1 . D2142.1. Wind produced by magic.
Woman has power to cause winds to

produce tempests. Ilustres mujeres \6.23v (Medea). D2143.
Precipitation controlled by magic.

D2 143. 1.3. Holy man magically produces rain by praying, a.b.c. 331;

Tubach 3885. *D2143. 1.3.1. Preaching friar promises rain to flock if
they will repent sins

and pray to Virgin Mary. Cantigas 143. D2143.2.1. Church spared in
flood because of prayers. Flood waters

reached doors of church. a.b.c. 31; Tubach 2091. *D2 143.4.2. Image
of Virgin Mary placed in vineyard protects it from

hailstorm that devastates other vineyards in vicinity. Cantigas 161. D2
148.3. Virgin Mary will halt volcanic eruption if good man writes a

poem in her praise. Cantigas 301 . D2149.4. Magic control of
gravitation.

*D2149.4.3. Stonemason, falling from great height, calls upon Virgin

Mary. He hangs by fingertips until she comes. Cantigas 242, 249. *D2
149.4.4. Virgin Mary saves workmen when sand hill collapses and

smothers them. Cantigas 252. *D2 149.4.5. Virgin Mary saves
assembled worshipers. Keeps great wooden

beam from falling. Cantigas 266. D2150. Miscellaneous magic
manifestations.

D2151.1.3. Sea calmed by prayer to Santiago. Saint saves ship in
storm.

Santiago 9.69-72. *D2151.9. Magic control of waters. Bishop's prayers
dry up flood and

mend destroyed walls of city. a.b.c. 332. D2152. Magic control of
mountains.

D2152.1. Magic leveling of mountain. Christians remember Matthew

17:20. To obey sultan's orders to level a mountain, they use prayer.

a.b.c. 170; Especulo 281.188-89; Tubach 3424. *D2152.1.1. God causes mountain to fall on enemy of Christian army.

PCG 2.568.323. *D2152.1.2. Mountains caused to fall. Alexander prayed that mountains

seal off captives who had offended their own god. Especulo 283. 1 89-90. *D2 152.6. Virgin Mary's image's roar causes earth tremors to protect

monk from prosecution for minting money illegally. Cantigas 1 64. D2156. Magic control over animals.

D2 156.5. Homed vipers easily controlled by saint. a.b.c. 237; Tubach

4279. *D2156.12. Saint shuns eating meat. Requests fish at father's table. A

great fish was caught for him where none had ever been seen.

Especulo 2.4-5.

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*D2156.13. Hero fearlessly leads lion by collar back into cage. CMC w. 2282-2304. D2158. Magic control of fires.

D2 158.1. Magic kindling of fire. Enchanter's spell causes fire to be kindled only in contact with a particular woman's private parts. LBA c. 263.

D2 158.2. Magic extinguishing of fire. Virgin Mary's image uses veil to ex-tinguish church fire. Cantigas 332. D2161. Magic healing power.

*D21 61 .2.4. Magic candle that protects against erysipelas given to devotees by Virgin Mary. Cantigas 259.

*D2161.2.5. Cure by holy man effected in absence of patient, a.b.c. 63; Castigos MS A BNM 6559 87.221. D2161.3. Magic cure of physical defect.

D2 16 1.3.1. Blindness magically cured. Spring cures all in kingdom who are blind. Gatos 28.

D2 16 1.3. 1.1. Eyes torn out magically replaced. Monkey-king orders

eyes of truth-teller ripped out. Blinded person overhears animals speak of secret spring that restores his eyes and cures blindness. Gatos 28.

D2161.3.2. Magic restoration of severed hand. a.b.c. 273, 391; Cantigas 206, 265; Tubach 2419.

D2161.3.6. Loss of speech magically cured by bread (prechewed by fox). Gatos 28.

D2 16 1.3. 6.1. Magic restoration of cut-out tongue. Gambler who loses at dice blasphemes and cuts out own tongue. Virgin Mary pardons him and restores it. Cantigas 174. D2161.4. Methods of magic cure.

D2161.4.9. Baptism as magic cure. Especulo 73.49 (gout); Especulo 74.50 (paralysis); Especulo 75.50 (elephantiasis); Especulo 76.50 (fever).

*D2 161.4.9.1. Blindness magically cured by prayer. Jesus cures blind man. Castigos MS A BNM 6559 82.221-22.

*D2161.4.9.2. Blindness magically cured. Saint orders blind man to see in Jesus's name. Especulo 282.189.

*D2161.4.9.3. Blindness magically cured. Jesus uses saliva to restore blind man's sight. Castigos 1.39. D2161.5. Magic cure by certain persons.

D21 6 1 .5. 1 . Holy man prescribes cure for paralysis. Emperor's son paralyzed by joy; ctired by anger at preferential treatment of enemy. a.b.c. 204.

*D2 161.5.1.1. Angel appears to man who had sinned by heeding devil's ad- monition that he accumulate savings. Angel cures his gangrenous foot when he repents. a.b.c. 355.

*D2161.5.2.3 Cure by milk of Virgin Mary. Saint's sight restored. Cantigas 138.

D2161.5.2.4.1. Emperor severs hand of purported traitor. Severed hand re- stored by Virgin Mary, a.b.c. 273; Tubach 2419.

*D2161.5.2.4.2. Severed limb restored by Virgin Mary. Man suffering pain of erysipelas severed own foot. She restored foot and ciu-es other

sufferers' pain. Cantigas 134. *D2161.5.2.4.3. Severed limbs restored by Virgin Mary. Woman pilgrim's

son captured by thieves who cut off his hands and take out his eyes.

Pilgrim prays to Virgin and she restores his hands and eyes. Cantigas

146. *D2161.5.2.4.4. Severed tongue replaced by Virgin Mary. Man punished

by heretics able once again to sing her praises. Cantigas 156.

*D2161.5.2.4.5. Severed hand restored by Virgin Mary. Pope severs hand

kissed by woman. Restored miraculously by Virgin Mary, a.b.c. 391;

Cantigas 206; Tubach 2419. *D2161.5.2.4.8. Severed limbs restored by Virgin Mary. Yovmg man

kicked mother. Begged mother's pardon but could not enter church

until he severed offending foot. Virgin restored it. Cantigas 127. D2 16 1.5. 2. 5. Woman poisoned by spider venom cured by Virgin Mary.

Especulo 363.266; Castigos MS A BNM 6559 82.216. *D2161.5.2.5.1. Chaplain swallows spider from communion chalice. Virgin

Mary cures him; spider leaves body through arm. Cantigas 222. D2 16 1.5. 2. 6. Terrible headaches that prevent monk (nun) from praying

cured by Virgin Mary, a.b.c. 279; Tubach 2488. *D2161.5.2.7. Virgin Mary removes arrow piercing face (eye) of devotee.

Cantigas 126, 129. *D2161.5.2.8. Blindness cured by Virgin Mary in exchange for vow to go

to church and to abstain from meat. Especulo 562.456. *D2161.5.5.1. Angel cures man's foot after hearing him confess that he

had sinned by accumulating wealth, a.b.c. 355. D2163. Magic defense in battle.

*D2 163.3.1. Statue of Virgin Mary intercepts arrow to protect those behind her in defense of precious monstrance. Cantigas 51.

*D2163.3.1.1. Virgin Mary protects knight from enemies. She surrounds

him magically with garland of roses. Cantigas 121. *D2163.3.1.2. Devils cause playful battle at festival to turn serious. Virgin

Mary intervenes so that combatants are not hurt. Cantigas 198.

*D2163.5.3. Military leader, facing defeat, threw down arms and prayed.

Troops rallied and prevailed against enemy, a.b.c. 32; Tubach 3875.

*D2163.5.4. Bishop's prayers visit enemy troops with flies and stinging

insects. Horses and camels flee and siege of city is lifted. a.b.c. 332;

Tubach 2754. D2167. Corpse saved from corruption.

*D2 167.0.1. Corpse magically saved from corruption. Holy man always

said Ave Maria. Body buried beneath tree whose leaves bore legend

"Ave Maria." a.b.c. 43. *D2 167.0.2. Corpse magically saved from corruption because of previous

devotion to Virgin Mary. When grave was opened aromatic flowers

issued from vmcorrupted corpse's mouth. Milagros 3. *D2 167.0.3.

Corpses magically saved from corruption. Saint and wife lived

chastely for thirty-six years. Disinterred, bodies vmcorrupted. Especulo

93.63-64.

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*D21 67.0.4. Corpses magically saved from corruption. Emit sweet fragrance. Barlaam pp. 349-50. D2174. Magic dancing.

D2174. Magic dancing. Enchanted persons dance till released. Priest curses young dancers for levity and lustfulness on Christmas Eve. They cannot detach selves and must dance until a year passes. Especulo 132.90-91; Tubach 1419. D2176. Exorcising by magic.

D2176.3.4. Holy monk drives demon out of his attacker, a.b.c. 291.

*D2 176.3.4.1. Young shepherd's seizures caused by demonic possession. Devils drown him. Child's imcle makes pilgrimage and Virgin Mary casts out devils and revives youth. Cantigas 197.

*D2176.3.5.1. Virgin Mary drives demon out of possessed woman who prayed to her. Cantigas 298.

*D2176.3.6. Mother prays that Virgin Mary drive demon out of possessed child. She is then able to speak. Cantigas 343.

D2176.5. Burning cut hair to prevent witchcraft, a.b.c. 424.

*D2 176.7. Sinner enters church dressed in black accompanied by devil; prays and leaves light and clear and accompanied by angel, a.b.c. 330.

E. THE DEAD

E0-E199. RESUSCITATION E63. Resuscitation by prayer.

*E63.3. Husband says to jealous wife that he loves another woman, the

Virgin Mary. Wife stabs self, and Virgin responds to his prayers by resuscitating wife. Cantigas 84. *E63.4. Virgin Mary revives man thought to be dead. Already placed in

coffin. Cantigas 223. *E63.5. Virgin Mary revives pilgrim struck by lightning. He sits up and re- proaches companion who had doubted. Cantigas 311. El 00. Resuscitation by medicines.

El01. Resuscitation by ointment. Woman thought to be dead revived by

salve and heat. Apolonio c. 308. El 05. Resuscitation by herbs. Sage sent in quest to India to find herbs

with power of resuscitation. Exemplario 5r-5v\ Calila pp. 99-102. E120. Other means of resuscitation.

El 2 1.3. Resuscitation by Virgin Mary. After three miscarriages, woman

has still-born child. Child brought back to life. Cantigas 118, 224. *E1 2 1 .3. 1 . Little girl who had drowned resuscitated by Virgin Mary during

fianeral rites. Cantigas 133. *E 12 1.3. 1.2. Resuscitation by Virgin Mary (Santiago). Man devoted to

Santiago, tricked into castrating self dies on pilgrimage. Corpse taken for burial revives. Santiago 17.86-94.

MEDIEVAL SPANISH FOLK NARRATIVES 29

*E 12 1.3. 1.3. Princess sickens and dies; resuscitated by Virgin Mary. Can-

tigas 122. *E 12 1.3. 2. Son of Moorish woman resuscitated by Virgin Mary. Mother

converts to Christianity. Cantigas 167. *E 12 1.3. 2.1. Newly betrothed son dies in fall. Resuscitated by Virgin

Mary because of mother's prayers. Youth and betrothed enter religious orders. Cantigas 241. *E 12 1.3. 2. 2. Woman neglects promise to make pilgrimage; son dies. Prays

to Virgin Mary who resuscitates child dead for four days. Cantigas

347. *E 12 1.3. 2. 3. Virgin resuscitates child whose parents brought him to her

shrine. Cantigas 381. *E 12 1.3. 3. Woman's last surviving son dead three days resuscitated by

Virgin Mary. Cantigas 168. *E 12 1.3. 4. Virgin Mary resuscitates boy killed and buried by Jew because

the boy sang "Gaude Maria." Cantigas 6. *E 12 1.3. 5. Virgin Mary restores life to drowned child. Transports him to

destination of parents' pilgrimage. Cantigas 171. *E 12 1.3. 5.1. Man fleeing Moorish raiders commends dead son to Virgin

Mary. Returns to house after attack, finds house untouched and son

alive and well. Cantigas 323. *E 12 1.3. 6. Virgin Mary resuscitates robber whose soul demons have carried

off. Mother prayed to Virgin who restored his life. Cantigas 182. *E 12 1.3. 7. Woman killed by robbers resuscitated by Virgin Mary so that

she can confess. Cantigas 231 . *E 12 1.3. 8. Virgin Mary resuscitates girl bleeding from the eyes and

thought to be at point of death for three days. Cantigas 378. El 2 1.4. Resuscitation by St. James. Prayers to Santiago enabled childless

couple to have child. He dies when on pilgrimage. Santiago resuscitates him. Santiago 3.50-52; Tubach 971. El 2 1.5. Resuscitation by holy man (priest). Disconsolate widow had not

permitted interment, a.b.c. 286; Tubach 4082. E121.5.2. Resuscitation by holy man. Grieving mother pleads with saint

to revive her son. He does, a.b.c. 301. El 50. Circumstances of resuscitation.

*E169. Man makes wax figure of valued falcon that has died. Takes it to

church and prays to Virgin Mary. She resuscitates bird. Cantigas 352. *E169.1. Royal scribe makes wax figure of dying horse. Takes it to church

and prays to Virgin Mary. Horse survives. Cantigas 375. *E169.2. During royal hunt, king's pet weasel is trampled by horse. King

calls on Virgin Mary to save its life. Animal revives. Cantigas 354, E171. Virgin Mary resuscitates half-flayed mule in response to little boy's

prayers and promise of candle. Cantigas 178, 228.

E200-E599. GHOSTS AND OTHER REVENANTS E200-E299.

Malevolent return from the dead. E234. Ghost punishes injury received in life.

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E234.0.2. Ghost punishes person who mocks it. St. Gregory strikes dead

evil successor. a.h.c. 100; cf. Tubach 3817. E235. Return from dead to punish indignities to corpse, or ghost. E235.4.3.1. Corpse of usurer rises up, destroys church furnishings, beats

monks, kills one, because his soul was suffering torments despite promises that soul would be prayed out of hell, a.b.c. 149; Tubach

5031. E235.7. Return from dead to capture thief of sheep. Corpse emanates

power to hold thief captive and to make stolen sheep adhere to him.

Thief has to pass the tomb of a holy man with his stolen sheep magically stuck to him so that he was caught. a.b.c. 99; Tubach 1498 b. *E235.9. Disinterred corpse spits gold at grave robbers. They flee. a.b.c.

123. E243. Ghosts in cemetery attack bishop who had suspended priest who

had said requiem mass for dead each day. a.b.c. 297; Tubach 2424. E300-E399. Friendly return from the dead.

*E301. Prior returns from dead to tell pious sacristan of his torment and of

how the Virgin Mary had led him to heaven. Sacristan related all to the

chapter. Milagros 12; Especulo 333.234, 376.276. E301.1. Monk appears to friend to tell him he has been saved because of

his life as a religious. Especulo 503.395, 510.402-3. *E301.2. Cleric who had refused to accept bishopric returns from dead to tell

scholar he was better off than those church officials among the

damned. Especulo 471.371. *E301.3. Monk returns from dead tormented because he had given a pair

of shoes to a nephew without permission. Asks friend to get shoes

and to return them to free him from torment. Especulo 480.377-78;

Tubach 4347. *E301.4. Monk returns from dead to ask for prayers to shorten his stay in

purgatory. Abbot and monks cut short chapter meeting to pray for

him. Especulo 488.385. *E301.5. Dead monk tortured and ugly appears to friend to warn him that

pride in disputation and scholarship will be punished. Especulo 540.434. *E301.6. Friendly return of dead monk. Grateful for thirty days of continuous masses said for him. Especulo 150.104-5.

*E301.7. Dead cleric returns to tell friend he is damned. Asked why

confession and sacrament did not save him replied that they had no

effect, because he acted out of fear of God, not out of love. Especulo

552.444-45; Tubach 1188 a) 1. *E301.8. Pilgrim returns from dead to warn companions to take leave of

their feudal lord who is going to die badly. Lord falls from horse and

surrenders soul to demons. Santiago 16.81-85. *E301.9. Soul of dead man returns. Warns that he had wasted his time

on earth. Especulo 406.303. *E301.10. Dead woman returns to warn another of peril of self-adornment.

Condemned to comb hair painfully with iron comb. Jardin p. 285;

Gfosa 2.1.21.106.

MEDIEVAL SPANISH FOLK NARRATIVES 31

*E302. Aristotle appears to scholar who asks him for genus and species of logic. Dead philosopher answers that in hell there is no scholarship, only torment and intemperate winds. Especulo 335.235.

*E303. Scholar returns from dead to tell friend that he read devil's message written on his hand; devil grateful for fools who come to hell because of bad churchmen. Especulo 470.371. E310. Dead lover's friendly return.

*E312. Young woman returns to ask lover to say mass for her. Their carnal desire was sin. He says mass and enters religious order. Especulo 353.251-52. E320. Dead relative's friendly return.

E323. Dead mother returns, grateful to son for having completed her penance. Especulo 166.111-12.

E323.4. Mother returns from the dead to tell son of torments of hell and joys of heaven. Especulo 56.38-39.

*E323.9. Dead mother returns. Suffers, covered with fiery serpents. Cleric son's prayers cannot help because she had adorned herself excessively in life. Especulo 432.326-27.

E325. Dead sister's ghost returns resplendent. Saint's acts of penance had freed her from torment. Especulo 163.110.

E326. Dead brother permitted to return to life to repent his sins and save his soul. While on earth he asks pope to say mass for his dead brother to free him from purgatory. Milagros 10.

*E326. 1 . Dead brother's friendly return. Tells brother he has gone directly to heaven because of his pilgrimage to Holy Land. Especulo 144.99. E360. Other reasons for friendly return from the dead.

*E361.4. Young woman, delivered from purgatory, returns to thank deacon (to thank her employer) who had prayed that she benefit from all his pilgrimages, charity, and good works. Especulo 317.222, 318.222-23. E365. Return from death to ask forgiveness.

*E365.0.1. Woman thought to have died without stain on character returns to tell confessor she had offended her mother during her lifetime. Devils now torment her. Especulo 440.334; a.b.c. 336.

E365. 1. Woman thought to have died without stain on character returns to tell confessor that she had listened to and enjoyed secular music. Asks forgiveness. Especulo 5.92-93; Tubach 1188 a) 4. E366. Return from death to aid living.

E366.1. Return of dead monk to tell how Virgin Mary had saved him from devils. Monk's body twisted and became discolored when devils were tormenting him. Cantigas 123.

*E367.6. Soul of nun returns to preach repentance. Out of shame she had not repented her sins when alive, a.b.c. 75; Tubach 1188 a) 4.

E368. Pupil returns from dead to warn master of futility of his studies. Wears magic cloak bearing sophistries lined with perilous fire. Drop-let from cloak bums master's hand a.b.c. 417; Especulo 278.185-86; Tubach 1103.

*E369. Dead apostate's hand swells with blood and points to heaven. He

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cries out that another had defeated him. Especulo 54.37-38. E400—E599. Ghosts and revenants: miscellaneous. E410. The unquiet grave.

*E410.3. Murdered child's grave hidden in stable, uncovered by rooting

pig. Talavera 1.24.117. E411. Saint asks if head is of a Christian or of a pagan. Severed head's

soul in hell. Cannot rest, a.b.c. 435; Especulo 330.231-32; Tubach

3111. E41 1 .0.2. 1 . Man stole houses and orchard dedicated to St. Lawrence and St.

Ines. St. Lawrence bruised his arm on Judgement Day. Virgin pleads for him. Permitted to return to body (bruise is visible) for thirty days

to do penance and then to die. a.b.c. 129; Especulo 215.147-48. *E4 11.0.2.1.1. Man stole from churches. Given chance to return to body

to do penance. Especulo 216.148. E41 1.0.2.2. Unconfessed person cannot rest in grave. Priest who delayed to

hear confession wept. God grants return for penance. a.b.c. 386;

Especulo 122.82; Tubach 1188 b) 2. *E41 1.0.2.3. Grave of excommunicated person opened, found to be filled

with foul boiling water. Bishop absolves dead man and body turns to dust. Especulo 272.183; Tubach 1924. E4 11.0.5.1. Rich man's body dragged from grave by demons and thrown

into grave in unblessed ground, a.b.c. 398; Especulo 513.405-6; Tu-

bach 1254. E4 11.0.6. Earth rejects body. Unrepentant sinner told earth will not be

his tomb; he will be eaten by birds and beasts. Prophecy fulfilled.

Especulo 99.66-67; Tubach 1270. *E41 1.0.6.1. Earth rejects buried severed arm of young woman magically

cursed to dance for a year. Especulo 132.90-91. *E41 1.0.9. Sinner buried in church. Voice from grave says, "I am burn- ing." Grave opened to find only shroud. a.b.c. 400; Especulo

514.406; Tubach 1137. *E4 11.0.9.1. Priest who had sex with goddaughter dies after seven days.

Fire rises from grave consuming it totally, a.b.c. 404; Tubach 2037. E411.4. Usurer cannot rest in grave. Insists that monks remove body

from church. Especulo 564.460-61. *E4 11.4.1. Usurer tormented in grave rises up and attacks monks who

had promised to pray for him. a.b.c. 149; Tubach 5031. *E4 11.11. Dead knight cannot rest. Had desecrated cemetery attacking

a man. Asks friend to make amends to hermit he had injured.

Especulo 213.146-47; Tubach 2944 d). *E4 11.12. Dead canon cannot rest because committed sin of vainglory. Asks

for prayers of other canon. Especulo 295.204; Tubach 1464 e). E412. Person under religious ban cannot rest in grave.

E412.1. Excommunicated person cannot rest in grave. Nuns threatened

with excommunication leave their grave in church when deacon says

that all excommunicated ones must leave. Especulo 267.180-81;

Tubach 1925.

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*E4 12.1.1. Excommunicated suffer even in grave. Their bones are restless.

Especulo 271.182-83. E412.2. Unbaptized person can stay in paradise only if he is baptized.

Especulo 77.50; cf. Tubach 475. *E412.6. Dead man had not completed penance of three years. Friend says

it for him, and he returns partially each year until he is whole at end.

Especulo 165.111; Tubach 3660. *E412.7. Dead nun cannot rest until penance completed. Abbess and other

nuns do it and she is released from torment. Especulo 167.112; cf.

Tubach 3213. *E412.8. Dead scholar in hell. Guilty of greed, vainglory and lust.

Especulo 296.204-5. E415. Dead mother cannot rest until son completes her penance. Especulo

166.111-12; Tubach 3667. E415.2. Dead man returns to rebuke relatives because they had not sold

his horse and given money to poor, a.b.c. 298; Especulo 261.176;

Tubach 3349. *E4 15.2.1. Dead scholar cannot rest until friend who has kept his belongings sells them and gives money to poor. Especulo 162.109-10; Tubach 3349. *E415.2.2. Dead monk cannot rest until brothers give his belongings to

poor. Especulo 164.110-11; Tubach 3349. *E4 15.3.1. Dead cleric returns to rebuke bishop who had not used money

left him to pay for masses. Especulo 266.178; Tubach 3349. E415.4. Dead cannot rest until money debts are paid. Returns weighed

down with chains. Debts paid, chains will be lifted. Especulo

264.177-78; cf. Tubach 1499. *E4 15.5. Dead cannot rest until stolen goods are returned. Especulo 265. 178. E420. Revenants.

E42 1.1.1. Ghost visible to one person alone. Monk, seated with others,

alone sees soul of his brother who died at distant place. a.b.c. 25. E425.2.3. Revenants as recently dead abbot and monks. Beat cellarer who

had not distributed alms to poor to honor their deaths. Especulo

163.112-13. E430. Defense against ghosts and the dead.

*E434.8.2. Sign of cross. Jew in Apollo's temple banishes evil spirits with

sign of cross. Saves bishop from sin. Is converted. a.b.c. 92; Especulo

137.96. E440. Walking ghost "laid."

E446.2.1. Ghost laid by burning lock of hair. Devil appears disguised as

woman's dead son tells her to find holy relic (Virgin Mary's golden

hair) and to climb a very tall tree for special branches. Her confessor

tells her to bum hair. Ghost disappears. a.b.c. 424; Tubach 2276.

E480. Abode of the dead.

*E481.1.3. Daughter visits mother in hell where she sees mother in

torment. Chooses not to follow mother's evil ways. Especulo 88.61;

Tubach 1450.

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*E481 . 1 .4. Daughter visits father in heaven where he disports self happily

with the saints. Chooses to live good life like her father's. Especulo

88.61; Tubach 1450. E490. Meetings of the dead.

*E499.5. Dead in cemetery rise up to attack bishop who has removed

priest who said daily prayers for them. Bishop restores priest. a.h.c.

297; Especulo 153.106, 155.107; Tubach 2424, 3214. *E499.6. Dead in cemetery rise up gratefully to receive holy water and

prayers offered every Monday by bishop. Especulo 156.107. *E499.7.

Dead in cemetery give responses to prayer for dead. Especulo

157.108, 158.109. E530. Ghosts of objects.

E533.2. Self-tolling bells. When saint's soul leaves body, all bells in city

toll. San Alejo ip.11. E540. IMiscellaneous actions of revenants.

*E586.0. 1. Dead person's soul returns at moment of death. a.h.c. 26.

E586.1. Dead return on burial day. Souls seen ascending by travelers at

sea. a.b.c. 26.

E600-E699. REINCARNATION E630. Reincarnation in object.

E631.0.2. Flowering tree from grave with "ave" on leaves. Grows from tomb as reward. Disinterred, body preserved, roots of tree came from cadaver's mouth, a.b.c. 43; Tubach 430.

E631.0.2.1. Illiterate knight could only learn to read "Ave Maria." Flowering plant grew on his grave; on each leaf "Ave Maria" was written in gold letters. Root of plant grew from cadaver's mouth. a.b.c. 328; Especulo 378.277; Tubach 427.

E700-E799. THE SOUL E720. Soul leaves or enters body.

*E721 .0. 1 . Man's soul leaves his body. Views four fires representing principal sins of world. Returns to body that is marked by a burn from these fires on shoulder and cheek. a.b.c. 308; Tubach 818.

*E72 1 .0.2. Widow's soul is carried to grave of sinner buried in sacred ground as warning against sin. Body is corrupted and malodorous. Especulo 515.406.

E72 1.1. Soul leaves body in sleep. Dream is experience of extracorporeal sojourn. a.b.c. 142.

*E721.1.2.6. Soul of monk leaves body to be judged in heaven. Returns, tells brothers of judgement and then dies. Especulo 466.369.

E721.6. On return to body soul crosses on scythe blade (sword blade) as bridge. a.b.c. 142.

*E721.11. Monk vows silence. Muteness enables him to see souls departing from dying people. a.b.c. 316. E722.1. Form of soul as it leaves body at death.

E722.1.1. Soul as black or white spirit hovers over coffin, a.b.c. 203;

Especub 481.378. *E722.2.1.2. Soul is invisible as it leaves the body of a firiar. a.b.c. 24. *E722.2.13. Soul heard to speak as it departs. Reproaches person and

promises tonnent in hell. Especulo 104.69. *E722.2.14. Soul of poor man taken by Jesus Christ. He is promised com- fort in heaven. Especulo 447.343. *E722.3.4. Monk sees soul of brother at moment of brother's death in a

distant city, a.b.c. 25; Tubach 4551. *E722.3.5. Men at sea saw soul on way to heaven. Later learned it was

soul of a pious man who had died at that moment. a.b.c. 26; Tubach

4551. E723.6. Appearance of his wraith as announcement of person's death. Cleric

appears to servant on trip for master. Especulo 61.42-43. E727. Relation of body to soul.

E727.1. Debate of body and soul. Crestomatia 2.465-69. E728. Evil spirit possesses person.

E728.1. Bishop expels evil spirit from his calumniator, a.b.c. 157. *E728.1.2. Devil cast out of calumniator by prayers of calumniated person.

a.b.c. 117. E730. Soul in animal form.

E732.1. Soul in form of dove leaves mouth of saintly monk as he dies.

Ascends to heaven, a.b.c. 27; Tubach 1760, 4551. E740. Other forms of the soul.

E741.1.1.2. Star as sign of birth of hero; supernatural birth of culture hero. Alexandre c. 8. E750. PerUs of the soul.

E751. Souls at Judgement Day. The just rewarded by youthful form

and

will be in air with God; unjust will be tormented below. Castigos MS

A BNM 6559 89.225. *E752.1.1.2. Devil disguised as magician
acquires man's soul in exchange

for marriage with beloved. a.b.c. 23; Talavera 1.13.90; Tubach 3566.
E752.2. Soul carried off by demon (Devil). Castigos MS A BNM 6559

89.226; Tubach 4548. *E752.2.1. Rich man, greedy and avaricious,
about to die, asks for one

night's delay. Devils take soul in morning, a.b.c. 119; Tubach 1050.
E754. Saved souls.

E754. 1.3.1. Monk who had denied God is given penance to pass three
weeks

in cave awaiting restoration of soul. Asked three times what he had

seen. Third time saw soul return. a.b.c. 106. E754.1.9. Soul captive in
block of ice used to relieve bishop's gout.

Bishop says thirty masses to free captive soul, a.b.c. 28; Especulo

151.105; Tubach 2717, 4151. E754.1.10. Devil denied soul of monk.
Shown switches used to beat him

to cleanse his soul. Especulo 453.352. E754.2. Knight follows Jesus'
steps in Jerusalem. Prays on Mt. Olivet that

his soul follow to heaven. Prayer answered. a.b.c. 434.

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E755. Destination of soul.

E7 5 5. 2. 1.1. Soul of sinner wrenched from bodies with pitchforks by
devil.

Soul carried off to hell; angels come with music to transport souls of

good people. a.b.c. 293; Especulo 444.341-42; Tubach 4553.

*E755.2.7.1. Priest's soul seen in hell's torment. Especulo 109.72;

Tubach

2514. *E755.2.7.2. Soul of dying man is spied in hell by diabolically possessed

woman capable of prophecy. He is there because his piety was insincere. Lucanor Ex. 40. E756. Contest over souls.

E756.1. Angels and devils ready to fight for good abbot's soul, a.b.c. 30;

Tubach 237. E756.4.1. Soul of gambler won by saint in dice game. Dice miraculously

split to make higher score for saint, a.b.c. 252; Tubach 2239.

*E756.4.2. Saint regains pact youth signed with devil. Soul restored. a.b.c.

23; Talavera 1.13.90; Tubach 3572. E760. Life index.

*E765.4.3.2. Abbot and pupil will die at same moment. Death predicted

by image of Infant Jesus. Cantigas 353; Tubach 1475 b) 1. E783. Vital head.

*E783.9. Severed head rejoins body. Virgin Mary protects man whose head had been severed by thieves. Cantigas 96.

F. MARVELS

F0-F199. OTHERWORLD JOURNEYS FIO. Journey to upper world.

Fl 1.1. Abbot in coma for three days. In heaven being judged, dies happy.

a.b.c. 303 (not in Paris MS). Fl 1.3. Simple man journeys to heaven and learns names of those who will die from pestilence; proof: returns able to speak foreign tongues. a.b.c. 383. F81. Descent to lower world of dead.

*F88. Monk travels to hell to see those in torment. Sees a monk whose

sin was daily drunkenness who hopes for deliverance because he had lit a lamp before St. Nicholas's altar every day. *Especulo* 196.137. *FLO* — F199. Miscellaneous otherworlds.

F129.4. Journey to otherworld island. Hero in oarless boat lands on shore of otherworld where doors open magically to him. *Qifar* p. 133. F160. Nature of otherworld.

F 174.2. Hero welcomed to otherworld by beautiful women who bring him a palfrey to ride to the court of their empress. *Qifar* p. 133. F185. Otherworld queen.

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F185. Otherworld queen gifted with second sight but cannot foretell future. *ifarp*. 133.

F200-F699. 2VIARVELOUS CREATURES F302. Fairy mistress.

F302.3.2. Fairy (demon) offers gifts to man to be her lover. She offers a magic hound, a hawk, and a horse. *Qifar* pp. 134-36. F305. *OfiFspring* of fairy and mortal.

*F305.4. Child of fairy and mortal bom seven days after conception. Reaches maturity in seven days. *Qifar* p. 68. F310. Fairies and human children.

F312.1. Supernatural beings bestow gifts at birth of hero. Sword and shield made by Vulcan; belt and sheath made by Philosophy; two good fairies give magical shirt that is protection from drunkenness and lust; other fairies give magic tunic that is protection from disloyalty, cold and heat; cloak that is protection from fear and sloth. *Alexandre* cc. 89-103. F370. Visits to fairyland.

F377.1. Supernatural lapse of time in paradise. Knight, in French court, awakes after three years believes it was only three days, a.b.c. 181; *Especulo* 291.201-2. *F377.1.1. Supernatural lapse of time in paradise. Cleric granted wish to follow bird to paradise, spends three himdred years. Returns to monastery. *Cantigas* 103; a.b.c. 181; *Especulo* 290.201; *Tubach* 3378. F400-F499. Spirits and demons. F420. Water spirits.

F420.5.1.7.4. Water spirit returns silver axe to woodchopper in place of the one he has lost. Esopete p. 112. F460. Mountain spirits.

F460.1.2. Mountain woman has breasts so long she folds them at her waist (throws them over her shoulder). LB A c. 1019. F470. Night spirits.

*F471.2.0.2. Holy man gives woman a token to free her from incubus. a.b.c. 116. F480. House spirits.

F480.2. Serpent as house spirit whose presence guarantees prosperity. Esopete p. 52; Tubach 4251. F500-F599. Remarkable persons. F510. Monstrous persons.

F5 1 1 .0.2. 1 . Two-headed person. Baby bom with two heads each one fac- ing the other; two bodies joined at chest (conjoined twins). Esopete p. 166. F560. Unusual manner of life. F565. Women warriors or hunters.

F565.1. Amazons. Women warriors create own kingdom (Marsepia & Lampedon). Abreviada 1.467; Ilustres mujeres 1 1. 17 r-18ryjardin 249; cf. Tubach 92.

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F565. 1. 2. All male children killed by Amazons or given to fathers (Marsepia

& Lampedon). Ahreviada 1.467; Ilustres mujeres 11.17r-18r. F570. Other extraordinary human beings.

F582. Poison damsels. Woman nourished on poison is fatal to sexual partners. Damsel sent to Indian king bit him; he died. Poridat 41; Glosa 1.2.34.237; Tubach 3830. F591.1. Prince (emperor) who never laughs pimishes any who ask him

why. (i/arp. 130; cf. Tubach 4994. *F591.3. Holy man who never laughs does so when devil is discomfited in church, a.b.c. 382. F600-F699. Persons with extraordinary powers. F610. Remarkably strong man.

F628. Strong man as mighty slayer (Samson). Castigos MS A BNM 6559 22.138 (ADMYTE 80r). F640. Extraordinary powers of perception.

*F642.4. 1 . Remarkable application of logic enables philosopher to say that a worm is hidden in stone. Perceived its unusual warmth. a.b.c. 313; Tubach 5391. F645. Marvelously wise man.

F645.3. Remarkable application of logic enables philosopher to say that horse had been nurtured by an ass. Does not run like horse but like an ass. a.b.c. 313.

F700-F899 EXTRAORDINARY PLACES AND THINGS F715.
Extraordinary river.

*F7 15.7.1. River will punish liars who pass over it. Esopete pp. 100-1. F720. Submarine and subterranean world.

F721 .5. Underwater castle. Knight is carried away by mysterious woman.

Qifarp. 67. F770. Extraordinary buildings.

F7 7 1.2. 4.1. Indulgent king pleases wife by surrounding palace with lagoons

filled with rosewater and spices, and sugar and spice wetlands. Lu-

canor Ex. 30. F772.1. Tower of Babel: remarkably tall tower designed to reach sky. Glosa

3.1.6.35. F772.2.6. Flying tower that touches neither the earth nor the sky. Plan:

boys urge birds to fly by means of meat held out in front of them.

Trick: someone must deliver meat to boys. Esopete p. 22. F810.
Extraordinary trees, plants, fruits, etc.

*F8 11.2.2.1 Tree whose leaves bear "ave" grows on grave of holy man.

Disinterred, body is preserved, and roots are growing from mouth.

a.b.c. 43; Tubach 430. F815.1. Vegetables (plants) mature in miraculously short time. Are

planted, mature, and give fruit each day anew. Qifar p. 68. F841.
Extraordinary boat.

*F841.2.8. Boat without oars. Comes to shore long enough for man to

get in. (ifar p. 1 30.

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*F841 .2.9. Boat without oars. Fleeing princess finds a boat supplied with food and embarks. Disembarks in a barren place to which all were forbidden entry. Ultramar 1.1.47.82.

F900-F1099. EXTRAORDINARY OCCURRENCES F910. Extraordinary swallow wings.

F912. Victim kills swallower from within. Hydrus (fabulous water serpent) enters sleeping crocodile's mouth, bites its heart, and kills it. Gatos 13; seeTubach 1326. F930. Extraordinary occurrences concerning seas or waters.

F930.1. Book of saint's miracles immersed in water emerges unharmed. Santiago p. 45. F933. Extraordinary occurrences with springs.

F933.1.2. Magic spring flows from roots of date palm at command of Infant Jesus. Castigos MS A BNM 6559 31.145-46 (ADMYTE 927;).

*F933.1.4. Spring bursts forth in front of altar eight days before death of king. PCG 2.964.645. F940. Extraordinary underground disappearance.

*F941 .2.2. 1 . Monastery swallowed by earth for year. At end of year Virgin Mary causes it to reappear; all occupants are safe. Cantigas 226. F950. Marvelous cures.

F950.2. Physician prescribes anger to cure patient's paralysis. Titus, enraged at servant's indulgent treatment of despised enemy and servant's neglectful treatment of him, is cured, a.b.c. 204.

*F950.4.1. Demonically induced illness to be cured by marriage with cleric. Virgin Mary reproaches the bride and groom who both opt for religious lives. Cantigas 125.

F950.7. Marvelous cure. Jesus cures centurion's wife from a distance without seeing her. Castigos MS A BNM 6559 86.221.

*F950.7.1. Cure by holy man effected in absence of patient, a.b.c. 63; Castigos MS A BNM 6559 87.221.

*F950.8.1. Lovesick man cured by marriage with object of his affection. Qifarpp. 9-11; Disciplina 2. F952. Blindness miraculously cured.

*F952.0.3. Saint whose sight was restored miraculously prays that God re- store his blindness. Will see angels without interference of worldly sight. Especulo 319.224. F954. Muteness miraculously cured.

F954.5. Mute person speaks. Mute son cries out to warn father of danger. a.b.c. 173; Glosa 2.2.4.133. F959. Marvelous cures: miscellaneous.

*F959.6.3. Virgin Mary cures youth's madness induced by drinking poison intended to harm his benefactor. Cantigas 334. F960. Extraordinary natural phenomena: elements and weather.

*F960.1.2. Extraordinary natural phenomena at birth of hero. Sun dark-

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enedj sea turbulentj earth trembling, hailstorms, anomalous births.

Alexandre cc. 8-11. F963.2. Extraordinary wind blows arrows shot against Christians back

against enemy. PCG 2.568.323; Castigos MS A BNM 6559 10.108;

Abreviada 2.115; Tubach 349, 4773. *F968.1.1. Lightning bolt kills false accuser of saintly person. a.b.c. 15,

172; Tubach 3046. *F968.1.2. Lightning bolt cleaves blasphemer in two. a.b.c. 324; Tubach

680. FIOIO. Other extraordinary events.

F 102 1.5. Scoffing woman challenges Virgin Mary who transports her through air to shrine leaving her prostrate before altar. Cantigas 153. F 104 1.8. 2. Madness from grief. Mother is cured of madness by Virgin

Mary after death of young son. Cantigas 331. FLOSL. Prodigious

weeping.

F 105 1.1. Barrel filled miraculously with penitent's tears. Sinner unable to

repent given task to fill barrel. Not able to fill it, returns and sheds a tear. Especulo 117.77-78. *F 105 1.1.1. Tears of remorse wash away stain of sin marked on man's

palm. Man swore allegiance to devil by placing thxmb on palm of other hand. Left indelible mark. Especulo 119.78. F1066. Arrow shot at heaven angrily returns bloody. Gambler, angry over

losses, blasphemously shoots at God and Virgin Mary. a.b.c. 36, 236; Cantigas 154; Tubach 324. F1066.1. Blasphemer plunges knife in ground to show how he would treat

Virgin Mary's womb. Knife comes out bloody. a.b.c. 54; Tubach

2937. Fl 068.2. Wound received in dream. Still there when person wakes. God

punished one who provoked another to perjure self. Glosa

3.2.23.213. F1097. Virgin Mary keeps Moorish and Christian armies from seeing one

another. Next day they make peace and retire to own territories.

Cantigas 344.

G. OGRES

G10-G399. KINDS OF OGRES

G10-G99. Cannibals and cannibalism.

G50. Occasional cannibalism.

G60. Human flesh eaten unwittingly.

G61. Relative's flesh eaten unwittingly. Flesh of courtier's children served to him by cruel king. Castigos MS A BNM 6559 13.1 18 (ADMYTE 52t;). G70. Occasional cannibalism: deliberate.

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*G72.2.1. During siege of Jerusalem^ starving mother eats own child. Castigos 5.55; PCG 1.135; Tubach 1851.

G72.2.2. Siege of Antioch. Starving army rabble eats corpses of enemy dead. UZframar II.2. 150.222. G300-G399. Other ogres. G303. DevU (The Devil, Satan). G303.3. Forms in which devil appears.

G303.3.0.1. Devil in hideous form. Man who saw devil would rather bum in an oven than see him again. Especulo 189.130.

*G303.3.0.2. Devils appear in hideous form, hairy bodies, huge teeth, terrible eyes, sulfurous flames from nostrils. Especulo 190.130-31. G303.3.1. Devil in human form.

*G303.3. 1 .3. Devil as a distinguished-looking knight consoles an impoverished man. Castigos MS A BNM 6559 83.216.

G303.3.1.3.1. Devil as a raffish traveler (ribaldo) makes offer for man's soul. Castigos MS A BNM 6559 89.225.

G303.3. 1 .12.2. Devil as beautiful woman tries to seduce bishop (hermit). a.b.c. 388; Especulo 179.121-23; Castigos ?,1A11-I'y Tubach 214.

G303.3.1.12.2.1. Devil as beautiful young woman seduces man. She offers him a himting dog that can catch any beast, a hawk that can capture any prey, and a horse that is faster than the wind. He must ask his wife the empress for the dog, for the hawk, for the horse. (ifarpp. 134-36.

G3 03. 3. 1.1 2. 3. Devil as young woman whom celibate had known in his youth torments him. a.b.c. 411; Tubach 1535.

*G303.1.12.3.1. Devil comes to hermit's cave inform of distressed woman. He feeds, shelters and clothes her. When he reaches for her she dis- appears and devil materializes. Castigos 37.177-78.

G303.3.1.12.4. Devil as old woman tries to seduce monk from cloister. a.b.c. 115; Tubach 1553.

G303.3.1.15. Devil appears as Jew to entice cleric to deny his belief. Castigos MS A BNM 6559 82.215; a.b.c. 261; Milagros 24; Cantigas 3.

G303.3.1.16. Devil appears as recently deceased son to tempt mother to risk her life, a.b.c. 424.

G303.1.17. Devils appear inform, of neighboring people who had come to dine. a.b.c. 112; Tubach 1648.

*G303.3.1.26. Devil as magician. Learned magic arts as prisoner of Moors. Especulo 147.100.

*G303.3. 1 .27. Devil as magician. Promised wealth and worldly honor to youth. Especulo 149.101-2.

*G303.3.1.28. Devil as pilgrim. Advocates life of secular social responsibility in world over spiritual asceticism. San Alejo pp. 104-6.

*G303.3.1.29. Devil as black man accompanied by herd of boars menaces monk. Virgin Mary chases them away. Cantigas 83; cf. Tubach 2461.

*G303.3.1.30. Devil as priest who can predict the future. Accuses woman of incest. Is vanquished by her protector, the Virgin Mary.

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a.b.c. 21 A. *G303.3.1.31. Devil as Moorish customer in brothel. Exchanges blows

with monk-reformer, a.b.c. 229. G303.3.2. The devil in superhuman form.

G303.3.2. 1 . Devil appears as Christ. Saint recognizes the imposture. Cas-

tigos 1.37; MS A BNM 65591.1.88 (ADMYTE 3r)\ Tubach 1536.

G303.3.2.2. Devil appears as angel. Tells abbot to revise order's rules.

a.b.c. 4; Tubach 19. *G303.3.2.6. Devil appears as angel. Tells monk to fast for eight or nine

days, a.b.c. 4; Especulo 1 .6-1; Tubach 1529. G303.3.3. Devil in animal form.

G303.3.3.1.4. DevU inform of bull. Appears to drunken cleric. Milagros

20; Tubach 1812. G303.3.3.2.7. Devil inform of monkey. Tells archbishop that money in

his chest belongs to devil. Especulo 59.42. *G303.3.3.2.11. Devil in form of spider bites over-adorned woman.

Abbot brings Host to banish it. Especulo 429.325. G303.3.5. Devil changes shape.

*G303.3.5.4. Devil sequentially inform of bull, hairy savage man, and then

lion menaces monk. Monk flees to church and Virgin Mary saves

him. Cantigas 47; Tubach 1812. *G303.3.5.5. Devil appears sequentially as lion, bear, serpent, griffin,

basilisk to frighten man. Barlaam p. 328. G303.4. The devil's physical characteristics.

G303.4.8.1. Devil has putrid odor because of sins. Exists only to trap souls of sinners. Especulo 451.349. G303.6. Circumstances of devil's appearance.

*G303.6.1.8. Demon laughs when sees another clutch at a woman's skirt.

She lifts skirt and demon falls in mud. a.b.c. 407; Especulo 426.324-

25; Tubach 1660. G303.6.2.8. Devil appears to dying man who rebukes him. Especulo

181.123.24. *G303.6.2.8.1. Devil appears to dying man who pleads for more time.

Dies trying to evade devils. Especub 188.130. G303.9. Deeds of the devil.

*G303.9.4.3. 1 . Devil gets ring from faithfid wife by trickery. Tells husband

it was reward for having sex with her. San Alejo p. 106. G303.9.4.4.
Devil persuades bishop and nun to sin. a.b.c. 92; Tubach

1436. *G303.9.4.8.1. Devil demands that bishop deny Christ and Mary
and to

renounce Christianity in exchange for ecclesiastical post, a.b.c. 261.
*G303.9.4.8.2. Devil makes man his vassal; must deny Jesus and the

Virgin Mary to gain worldly success. Cantigas 281. *G303.9.4.8.11.
Devil tempts youth to deny Christ. Youth flees making

sign of cross. Especulo 149.101-2. *G303.9.4.1 1. Devil inform
of victuals. Tempts monks. Only one takes

food from him. a.b.c. Ill; Tubach 210.

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*G303.9.4. 1 2. Devil poses as pagan god. Monk must deny
Christianity to

win woman. Loses soul, a.b.c. 106. G303.10. Allies and possessions of
the devil.

G303.10.5. Where the devil can't reach, he sends an old woman. False
old

woman convinces husband to kill wife. a.b.c. 370 (not in Paris MS);

Lucanor Ex. 42; Esopete pp. 149-50; Tubach 5361. *G303. 10.20.
Snake is messenger of devil. Sent to tempt Eve. Estados

1.39. G303.15. Places haunted by the devil.

G303.15.3. Devils haunts a house. Cleric's servant protected; made
sign

of cross on all sides of house. Especulo 61.42-43; a.b.c. 240. G303.16.
How the devil's power may be escaped or avoided.

G303.16.1. Wife pledged to devil. Virgin Mary substitutes self for a

woman whose husband had pledged her to the devil. a.b.c. 268;

Especulo 374.274-75; Tubach 5283. *G303.16.1.1. Demons cause monk and knight's wife to run off with monastery's funds and husband's fortune. Arrested, Virgin Mary saves them

and orders demons to take their shape and place in prison. Especulo

372.272-74; Tubach 3370. *G303.16.1.2. Cleric can escape devil's power if he takes portion of his

hoarded treasure and gives it to poor. Fails, demons guard treasure.

Especulo 61.42-43; cf. Tubach 4948. *G303.16.1.3. Disorderly monks threatened by devils call out to Virgin

Mary. Devils spare them. Especulo 526.412-13. *G303.16.1.4. Devil defeated by saint's ability to answer riddle. a.b.c. 388;

Tubach 214. G303.16.2. Devil's power avoided by prayer.

*G303.16.2.1.2. Devil's power avoided by prayer. Monk who was tempted by devil-victualer's spices, prays and saves self. a.b.c. Ill; Especulo 420.319; Tubach 210. G303. 16.2.3.4. Nun eating unblessed lettuce eats demon. Is possessed.

a.b.c. 93; Especulo 139. 96-91 \ Tubach 3503. *G303. 16.2.3.6. Devil's power avoided by prayer. Simple friar's prayers

will protect him from demons even though the words confound him.

Especulo 419.318-19; Tubach 1594. *G303. 16.2.3.7. Monk's prayers deter demonic messenger. Devil cannot

pass spot where monk prays for fifteen days. Especulo 422.320;

Tubach 3276. *G303. 16.2.3.8. Bishop's prayer banishes devil who had posed as good

man's servant. Cantigas 67. G303.16.3. Devil's power avoided by the cross.

*G303. 16.3.4.1. Sign of cross. Jew vanquishes devil by making sign of the cross. Saves saint from sin. a.b.c. 92; Especulo 137.96. G303.16.5. Administering sacrament destroys devil's power.

*G303. 16.5.3. Devil vanquished when priest passes by carrying the Host.

a.b.c. 432; Tubach 1602. *G303. 16.5.4. Devil inform of incubus exorcised. a.b.c. 116.

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*G303. 16.5.5. Devil vanquished when paralyzed man calls upon Jesus in his heart. Remembers his passion. Especulo 442.336-37.

*G303. 16.8.1. Demons leave at mention of Jesus's name. Especulo 409.306.

*G303. 16.8.2. Demons seek place where Jesus's name is unknown. Dwell in pagan idols. Especulo 410.306.

*G303. 16.8.3. Demons leave man's body at command of Virgin Mary. Cantigas 109; Tubach 3449.

*G303. 16.8.4. Monks who had left monastery protect selves from devils by calling upon Virgin Mary. Return to monastery grateful for deliverance. Cantigas 254.

G303.16.9. Devil impotent because of confession of wife's lover who is absolved. Devil tells husband that wife committed adultery, but he cannot remember with whom, a.b.c. 354; Tubach 1508. G303.16.il. Various holy persons save one from devil.

G303.16.11.5. Saint disputes devil. Devil is superior because he never eats nor sleeps. Saint sleeps, eats, but has humility; devil has none. Especulo 308.218.

G303.16.15. Holy man frees demonically possessed man. Devil slaps holy man on cheek, and holy man turns other cheek. Devil defeated by his humility. Especulo 309.218-19, 433.330.

*G303.16.15.1. Devil is denied soul when monk does penance for three weeks in cave. Soul returns, a.b.c. 106.

*G303. 16. 15.2. Holy man chases devil away with noise made from shaking tear-stained object worn around neck. Especulo 349.248. G303.16.19. Miscellaneous ways in which devil may be escaped or

his power destroyed.

*G303. 16. 19.21. DevU asks saint for apple, but is unable to utter word "caridad" in request. Receives apple; it bums his hand, and he flees. Especulo 85.57. G303.24. The devil in church.

G303.24. 1.3. In church, devil writes names of people who misbehave. Holy man laughs when he sees that he has run out of room to list them. a.b.c. 382; Especulo 180.123; Tubach 1630.

*G303. 24. 1.4.1. Devil unable to record names of aU who misbehave in church; frustrated, potmds on wall; disappears. a.b.c. 382. Tubach 1630.

G303.24. 1.7. Devil writes down names of those who sleep in church. a.b.c. 382.

*G303.24.1.10. Holy man permitted to pray for three days in church. Man possessed by devil attacks him. Holy man throws devil out of church and out of man's body, a.b.c. 291. G303.25. Miscellaneous devil motifs.

*G303.25.3.1. Devils prefer to be in monastery where sinners resut them strongly (where they are needed) rather than in the world where sin- ners are weak, a.b.c. 412; Especulo 182.124; Tubach 3329.

*G303.25.3.2. Single devil suffices for dwelling of usurers. Many devils

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necessary in monastery where monks are harder to catch. Especulo 566.461.

*G303.25.3.3. Devil in monastery prevails in choir (lateness, early depar- ture), dormitory (oversleep, think evil thoughts), refectory (overeat, excessive fasting). Cannot enter chapter. Especulo 184.125-26.

*G303.25.3.4. Devils in monastery stop up ears of those who sleep dur- ing prayers, open the mouths of those who yawn, and sit astride those who do not resist them. Especulo 421.319-20.

*G303.25.20. Before dying, fortune teller (witch) tells children to take

precautions to protect grave from devils. Devils break through and capture her soul and carry her off screaming, seated on black horse with great iron hooks on its back. Especulo 527.415-16.

G400-G499. FALLING INTO OGRE'S POWER G400. Person falls into ogre's (devil's) power.

G405. Man on hunt falls into she-devil's power. SendebarDay 3, Tale 6.

H. TESTS

H0-H199. IDENTITY TESTS: RECOGNITION

HIO. Recognition by common knowledge.

HI 1.1. Recognition by telling life story. Dead saint's account of life causes

parents to recognize him. San Alejo p. 79. *H 11.1.5.1. Recognition by hearing lament. Captive in brothel cries out

about her lost parents. Father recognizes her. Apolonio cc. 530-40. *H 11.1.5.2. Hero recounts events of life. Long-lost wife recognizes him.

Apolonio cc. 585-89. *H. 11.1.5.3. Sons recount separation from family. Parents recognize them. Qifar pp. 55-56. H50. Recognition by bodily marks or physical attributes.

H51.2. Recognition by joined toes. Imposture uncovered. Abandoned princess recognized. Ultramar 1.2.43.570. H71. Marks of royalty.

*H71.10.8. Wild horse bows before prince. Alexandre c. 117; Tubach 96. H84. Tokens of exploits.

*H84.5. Ring taken as proof of woman's infidelity. San Alejo p. 112. H94. Identification by ring.

H94.0.1. Recognition of wife's ring in friend's possession informs husband

of her unfaithfulness. Especulo 125.83. H94.5. Identification through broken ring. Son uses half-ring given to mother to identify self to

father and stepmother. PCG 743.441-42, 751.446^8; Abreviada 2.295.
H105. Parts of bodies as tokens of slaying.

*H 105.8. Severed head of enemy proof of slaying. Knight presents

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severed head to emperor. Ultramar 1.1.80.158. H119. Identification
by cloth or clothing: miscellaneous.

*H 119.3. Bishop does not recognize impoverished mother when she
wears borrowed finery. She returns wearing humble garments, and he
recognizes her. Especulo 441.334-35; Tubach 3420. H150.
Circumstances of recognition.

HI 5 1.4. Recognition by cup in sack: alleged stolen goods. Cup is
placed in the sack of Joseph's brethren (Aesop, pilgrim); they are (he
is) accused of theft. This gives cause for recognition. Esopete p. 23;
a.b.c. 38; cf Tubach 3796.

*H 15 1.1 1.1. Recognition. Son identifies self to his parents after he
has defended mother in judicial combat to save her from execution for
adultery. Ultramar 1. 1 .64. 1 1 2-1 3. H171. Animal (object) indicates
election of ruler.

*H 17 1.0.1. One who shoots arrow that kills four birds at once will be
king. UZrmar 1.1.166.326.

*H 175.6. Horse is recognized as having been raised by ass because of
gait. Sultan is recognized as son of a baker because his reward to
philoso- pher is loaves of bread, a.b.c. 313; Tubach 2611.

H200-H299. TESTS OF TRUTH H210. Test of guilt or innocence.

H215. Magic manifestation at execution proves innocence.

Executioner unable to kill innocent woman. a.b.c. 14; Tubach 4697.

H218. Trial by combat.

H2 18.0.1. Vindication by champion. Woman accused of adultery
saved by knight who fights accuser. Lucanor Ex. 44; Ultramar
1.1.68.120.

H218.0.1.1. Vindication by champion. Noble women robbed of lands.
Need champion in judicial combat. Ultramar 1.1.70-80.123-57,

1.1.80.157-60.

H2 18.0.2. Long-lost son is champion in judicial combat of mother accused of adultery. Saves her. Ultramar 1.1.64.111-12, H220. Ordeals. Guilt or innocence thus established.

H221.2. Ordeal by red-hot iron. Saint made to walk on heated iron bars to prove her chastity. *Especulo* 94.64; *Tubach* 3109.

*H221.2.3. Ordeal by red-hot iron. Adulterous woman confessed and could handle hot iron bar without pain. Sinned again, was burned by cold iron bar as she put it in fire. *Especulo* 493.389; *Tubach* 59.

H221.3. Ordeal by burning oil. St. John not burned by boiling oil. *Espe- culo* 95.64.

*H221 .6. Falsely accused wife proved innocent when she survives burning at stake. Had prayed to Virgin Mary. Perjured lover bums to death. *Cantigas* 185. H240. Other tests of truth.

*H242.2. Scourge marks on body prove that God had appeared in dream. a.b.c. 65. H251. Test of truth by magic object.

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H251.3.4. Stick with money in it breaks and betrays thief, who swears his innocence, a.b.c. 234; *Especulo* 459.358; *Tubach* 3352. H252. Act of truth.

*H252.7. Act of truth: hemorrhage stopped. Is test of truth that priest's concubine is a demonic beast. *Especulo* 115.74-75. H253. Oaths before gods as test of truth.

*H253.1. Bishop accused of simony must swear innocence in name of Father, Son, and Holy Spirit. Proved guilty; cannot utter "Holy Spirit." *Especulo* 465.368-69.

H300-H499. MARRIAGE TESTS

H301. Excessive demands to prevent marriage. Here St. Catherine demands perfection in prospective husbands. At last she receives Jesus. *Castigos MS A BNM* 6559 81.214; *Tubach* 899. H400-H459. Chastity tests. H412. Chastity test by ordeal.

*H4 12.7.3. Chastity ordeal: jumping. Wife leaps from high place to

prove chastity. Protected by Virgin Mary, she is unharmed. Cantigas 341. H430. Chastity index.

H439.1.1. Painting on wife's stomach as chastity index. Husband paints lamb on stomach before leaving on trip. Stays away years; returns to find ram portrayed (painted by lover in his absence). Wife retorts: lamb had matured with the years. LBA cc. 474-85. H460. Wife tests. H473. Test of wife's obedience.

H473.2. Test of wife's obedience: the one command. Upon wife's insistence that he test her by giving her one command, husband tells her not to go into the oven. She does and oven collapses on her. a.b.c. 307; cf. Tubach 5278. *H473.3.1. Test of wife's obedience. Husband, knowing his wife is inclined to be contrary, leaves her two vngvents; warns her not to apply poisonous one but to use other one. She disobeys and dies. Lucanor Ex. 27; cf. Tubach 5278. *H474.1. Husband proves wife's total obedience. She agrees with all his absurd statements: direction of a river's flow, identifying cows as mares. Lucanor Ex. 27. H479. Wife tests: miscellaneous.

*H479.3. Husband puts wife's chastity to test. Has men offer her gifts. She finally succumbs to promise of jewels. Rustres mujeres 26.33v-A3v (Prochris); cf. Tubach 5194. H480. Father tests.

H486.2. Test of paternity: shooting at father's corpse. Youngest of supposed sons refuses to shoot and is judged the only genuine son of dead emperor. a.b.c. 174; Tubach 1272. H490. Other marriage tests. H491. Test of mother's and father's love for children.

*H491.2. Fathers carry children on head to save them from flood, even

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dying. Mothers stepped over and on children trying to escape to safety. Castigos 5.55.

H500-H899. TESTS OF CLEVERNESS H510. Tests in guessing.

*H5 11.1.3. Wrong choice. Two royal wives must choose between a gift

of a crown or of splendid clothes. Favorite chooses crown and is

berated. Calila p. 280; Exemplario 70r. H530-H599. Riddles. H540. Propounding riddles.

H540.3. King propounds riddle. Suitor for princess's hand will lose head

if he cannot answer. Apolonio c. 15; cf. Tubach 4098. H543.1. Devil held off from person by answering his riddles. St. Andrew,

the bishop, and the devil. Devil, in form of beautiful woman, visits

bishop. St. Andrew appears as pilgrim, answers devil's questions, and

defeats devil. a.b.c. 388; Tubach 214. *H548.2. King poses riddle to rival monarch. Solver to get tribute or pay

tribute for failure. Esopete p. 20 *H548.2.1 Calendar riddle. Esopete pp. 22-23. *H548.2.2. River-and-fish riddle. Apolonio cc. 505-6.

*H548.2.3. Reed-grass-and-paper riddle. Apolonio cc. 507-8.

*H548.2.4. Boats-and-water riddle. Apoloni cc. 509-10. *H548.2.5.

Bathhouse-and-bather riddle. Apolonio cc. 511-12. *H548.2.6. Anchor riddle. Apolonio cc. 513-14. *H548.2.7. Mirror riddle. Apolonio cc.

520-21. *H548.2.8. Four-wheels-of-cart riddle. Apolonio cc. 522-23.

*H548.3. Clever slave bests rivals in slave market with riddling responses.

Esopete pp. 6-7. *H548.4. Riddles as test of wit. Prince poses riddles to youth at court.

Youth confounds prince. Epitus pp. 26-29. *H548.5. Riddles as test of wit. Slave woman (Teodor) answers riddles

propounded by king and sages. Confounds them all. Teodor pp. 105-

34. *H548.6. Customer and entertainer in brothel exchange riddles. Apolonio cc.

505-23. H561. Solvers of riddles.

H561.5. King and clever minister. King propounds riddles and questions

to his clever minister. Esopete pp. 22-23. *H56 1.5.1. Clever minister gives enigmatic answer in riddle form to king's

request that he describe court. Esopete p. 23. *H561.11. Servant saves master from mob. Master's advice solves riddle

who will first see sun at daybreak. First light of day appears in

western sky. Mob pardons master and makes him king. a.b.c. 401.
H565. Riddle propounded from chance experience. Arrival of
imknown

person in strange land. Apolonio cc. 518-19. *H566. Clever slave
woman answers series of riddles based on knowledge

of biblical, theological, and classical truths. Teodor 125-29.

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H570. Means of solving riddles.

H572. Reductio ad absurdum of riddle: stallions of Babylon. Why is
my mare restless when stallions of Babylon neigh? Hero beats cat for
having strangled a cock last night in Babylon (impossible distance
away). Esopete p. 22. H580. Enigmatic statements.

H588.7. Father's counsel: find treasure within a foot of the ground.
(Sons dig everywhere and thus loosen soil of vineyard which becomes
fruitful.) Esopete pp. 113-14.

*H594.4. Enigmatic responses to queries concerning place of origin
and birth. Esopete p. 6; Epitaph 26-29. H600. Symbolic interpretations.

H604. Symbolic meaning of spiced and bitter tongue served at dinner.
a.b.c. 248; Esopete pp. 12-13; Tubach 4898, 4916.

H605. Angel teaches through parable that work is prayer. Shown man
who twists rope and prays, a.b.c. 7, 333; Tubach 275.

*H605.1. Physician gives king symbolic prescription for salvation.
Qifar p. 75.

H606. Symbolic interpretation of sin. Priest drags heavy sack of sand
behind him to show how men are hindered by sin. a.b.c. 1; Tubach
4413.

*H606.1. Symbolic interpretation of sin. Pilgrim carries heavy iron
staff penitentially. Freed of burden at end of pilgrimage. Cantigas 253.
H607. Discussion by symbols.

H607.1. Disputation between Greeks and Romans. Greek shows one

fin- ger, open palm; Roman shows three fingers and clenched fist. Greek thinks gestures mean monotheism, Trinity, divine power; Roman sees them as menacing physical gestures. LBA cc. 46-63; Tubach 2275. H617. Symbolic interpretation of dreams.

*H617.1. Duke dreams of being in a magic forest, attacked by four lions, three fierce bears, and two flying dragons followed by ferocious dogs. Wife interprets it as a warning that his enemies were coming to attack him. Ultramar 1.1.112.231-32.

*H617.2. Countess (pregnant) dreamt of a griffin and two eagles who cleared temple in Jerusalem of rats, bats, and owls that had nested on altars. Placed on a throne by them, a griffin pecks out her heart and entrails and encircles the city with them. Interpreted: her lineage will be honored in holy land. Ultramar 1.1.144.290-91. H630. Riddles of the superlative.

H631.5. What is strongest? Truth. Royal handmaidens debate relative power of kings, of wine, of women, and of truth. King judges debate and chooses truth. Castigos 33.157-58.

*H63 1.5.1. What is strongest? Debate among wind, water, and truth. Truth wins. Qifar p. 136.

H642.2. What is highest? The empyrean heavens. a.b.c. 338; Tubach 214.

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*H648.3, What is best thing God has done? The diversity and nobility of

human visages. a.b.c. 338; Especulo 179.121-23; Tubach 214. H659. Riddles of the superlative: miscellaneous. *H659.7.3. What is greatest good? Charity, a.b.c. 96. *H659.7.3.1. Woman poses riddle to king who desires her. She will be his

if he answers correctly. What is the best character trait? Conscience

(shame). Lucanor Ex. 50; Tubach 954. H659.7.4. What is the greatest villainy? Stealing. a.b.c. 96. H659.19. What is easiest to lose and impossible to recover? Truth. Qifar

p. 136. *H659.27. What is strongest? Rat-maiden wants most powerful mate of

all. Sun covered by clouds; clouds controlled by winds; mountain

blocks winds; mountain gnawed by rodents, therefore she must

marry a rat. Calila p. 244; Exemplario 58r;; Tubach 3428. *H659.28. What ages man most rapidly? Sleeping with many women.

Teodor 116. *H659.29. What is heaviest thing in world? Obligation.

Teodor 123. *H659.30. What is sharpest thing in world? Tongue of men and of

women. Teodor 123. *H659.31. What is faster than arrow in flight?

Thoughts. Teodor 123. *H659.32. What is faster and more burning than fire? Human heart:

Teodor 123. Angry man's heart: Teodor 129. *H659.33. What is sweeter than honey? Parental love: Teodor 123. Profit:

Teodor 129. *H659.34. What is bitterer than bile? Bad children.

Teodor 123. *H659.35. What is the most incurable of illnesses? Foolish, shameless

daughter: Teodor 123. Madness: Teodor 129. *H659.36. What is harder than steel? Truth. Teodor 124. *H659.37. What is best and worst thing in world? Words. Teodor 129. H680. Riddles of distance. H682. Riddles of heavenly distance.

H682.1.10. How far from earth to heaven? The devil knows for he has

fallen this distance. a.b.c. 338; Especulo 179.121-23; Tubach 214.

*H682.1.11. Where is earth higher than the heavens? In the Empyrean,

where Jesus was raised from earth, a.b.c. 388; Especulo 179.121-23. H690. Riddles of measure.

H696.1.1. How much water is in the sea? Stop all the rivers, and I will measure it. Esopete p. 15; Sendebat Day 8; cf. Tubach 4028.

H900-H1199. TESTS OF PROWESS: TASKS

H900-H999. Assignment and performance of tasks. H910. Assignment of tasks in response to suggestion.

H919.4. Impossible task assigned by aggrieved person. One-eyed man demands eye from man accused of having deprived him of his. Must remove remaining eye to see if it matches one removed by adversary. Sendebare Day 8, Tale 22. H920. Assigners of tasks.

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*H927.3. Angel comes to hermit to tell him to send young man to defend his mother in judicial combat to prevent her execution for adultery. Ultramar 1A. 63. 108. *H927.4. Angel appears to youth assigning him task of being defender of widows, orphans and those who have been disinherited. Ultramar 1.1.63.109. *H931.3. Seemingly impossible task assigned to get rid of clever slave: find a man without cares. Esopete p. 13. H933. Princess sets hero tasks.

*H933.0.1. Princess assigns three tasks to prospective suitors. She marries the first to accomplish them. Abreviada 1.10. H950. Task evaded by subterfuge.

*H951.1. Countertasks. Hold back rivers and streams. Hero will drink sea if conditions are met. Esopete p. 15. H970. Help in performing tasks.

*H984. 1.1. Task performed with help of Virgin Mary. Sinner unable to fill magic pitcher with water for two years, prays to Virgin Mary. His tears finally fill pitcher. Cantigas 155. H1000-H1199. Nature of tasks.

*H 1049.5. Task: Find a man without cares. Esopete p. 13. HI 110. Tedious tasks.

HI 1 1 1 . Task: carrying hundreds of sheep across stream, a.b.c. 156; Discip-

lina 12; Esopete p. 144; Tubach 4310. HI 129.10.1. Impossible task: assembling huge quantity of fleas: many-colored, separated according to sexual identity. Sendebare Day 8, Tale 22. HI 130 Superhuman tasks.

HI 142.3. Task: drinking the seas dry; countertask: stop all the rivers. Sendebare Day 8, Tale 22; Esopete p. 15.

H1200-H1399. TESTS OF PROWESS: QUESTS H1210. Quest assigned.

*H1 2 10.2.1. Quest assigned by king. King sends sage to India in

search

of magic herbs that will resuscitate the dead. Exemplario 5r-5v; Calila pp. 99-102. H1370. Miscellaneous quests. HI 3 76. Spiritual quests.

HI 376.1. Young prince protected from knowledge of death goes out into

city and comes upon old man who tells him of its inevitability. Bar-

laam pp. 42-43; Estados 1.7. HI 376.2.1. Spiritual quest. Holy man prays that he be shown face of

Death; it is a horrific beast with a human voice, a.b.c. 296; Tubach 5082 b.

H1400-H1599. OTHER TESTS HI 400 Fear test.

HI 406.1. Fear test. Threat of burning to death innocent person in order

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to frighten another. Esopete pp. 13-14. HI 5 10. Tests of power to survive.

*H151 1.5. Widow proves innocence of dead husband by holding red-hot metal, a.h.c. 365; Tubach 1284; cf. Tubach 2759.

HI 53 1.2. Vain attempt to kill man on stairway set with razors. LBA c. 267. H1550-H1569. Tests of character.

*H1551. Physiognomist found to have unfavorable traits. Explains that his science is true and that he has had to work to overcome the characteristics his face shows, (ifar p. 78. H1553. Test of patience.

HI 553.2. Kings and emperors suffer criticism and reproof without displaying anger. Castigos MS A BNM 6559 31.147.

HI 553.3. Test of patience: those who enter city gates must endure insults of old men there who mock them. a.b.c. 214; Tubach 3622.

HI 553.4. Monk shows patience by enduring blow with stool thrown

by abbot. a.b.c. 238; Tubach 3619.

HI 553.5. Test of patience. Monk fails in test of patience. Tries to live apart to test it. Loses temper at a cup which overturns and breaks it; fails again. a.b.c. 221; Tubach 252.

*H1 553.7. Test of patience. Would-be philosopher endures insults from great philosopher. Told he had proved himself by keeping quiet re- torted: "I would have known I was a philosopher if you had been silent." a.b.c. 408; Tubach 3748. H1554. Test of curiosity.

HI 554.1. Test of curiosity: mouse hidden between two plates. Monk boasts of strong character; told by companion not to lift the upper plate. Tempted, he lifts it, and mouse escapes, a.b.c. 376; Tubach 3427. H1556. Tests of fidelity.

*H 1556.0.3. Fidelity of vassals. Show devotion by drinking exudations from count's leprous lesions. Lucanor Ex. 44.

*H 1556.0.4. Fidelity of son. King gives son, suspected of disloyalty, his sword. Must not resort to poison or hired assassin. Son repents and swears loyalty. Gbsa 2.2.2.128-29; Tubach 4485. H1558. Test of friendship.

HI 558.1. Test of friendship: the half-friend. Son brags to father of many friends. Father tells son to kill a calf (hog) and tell his friends he has killed a man and ask help in concealing body. All drive him away, and only his father's half-friend remains true to him in his feigned trouble, a.b.c. 18; Disciplina 1; Qifar pp. 7-8; Esopete pp. 137-39; Castigos 35.165-68; Lucanor Ex. 48; Especulo 49.34-35 (ADMYTE III? >-113r); Tubach 2216, 2407.

HI 558. 1.1. Test of friendship. Of three friends, the least loved proves true in emergency, a.b.c. 16; Barlaam pp. 115-18; Especulo 35.24-25.

HI 558.2. Test of friendship: whole friend. In despair, man gives himself up as murderer rather than endure further misery. His friend tries to take on himself the guilt and be substituted. Real murderer touched

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by his generosity, confesses. Qifar pp. 9-11; Disciplina 2; Tubach 2208.

*H 1558.2.1. Test of friendship: whole friend. Man gives up his betrothed to friend whose sickness can only be cured by love. Qifar pp. 9-11; Tubach 2215.

*H 1558.1 1. Test of friendship: to take slap publicly from friend. Castigos MS A BNM 6603 36.158 (ADMYTE 92v-93r). HI 561. Tests of valor.

*H 156 1.2. 4. Test of valor among three knights. First two attacked enemy as they came near. The most valiant waited until enemy attacked him before fighting back. Lucanor Ex. 15. H1565. Tests of gratitude.

HI 565.1. Test of gratitude. Magician makes pupil believe he has gained high office. Though he had promised teacher great rewards, pupil does not keep promise. Magically removed from high office. Lucanor Ex. 11; Tubach 3137.

*H1565.2. Test of gratitude. Prince sends courtiers a series of presents: good, better, best, and even better than best. First courtier rejects them all. Second sends his thanks. Ungrateful one jailed; grateful one rewarded further, a.b.c. 206. H1569. Tests of character: miscellaneous.

*H1 569.2. Test of ability to reign. King's youngest son shows willingness to serve and to learn. Lucanor Ex. 24.

*H1569.3. Test of worry-free nature. Philosopher tries to shake stolidity of peasant. To frighten him, threatens to immolate wife. Peasant, un-shaken, asks for delay so that own wife can be added to fire. Esopete pp. 13-14.

*H 1569.4. Test of ability to keep secret. Husband tells wife secret; he has given birth to a crow. She cannot keep secret. Glosa 2.1.24.119-20; cf. Tubach 5269. H1570-H1599. IVI miscellaneous tests. H1573. Religious tests.

HI 573.2.2. Angel in disguise tests saint's generosity. Begs for platter of food sent him by his mother. Saint gives silver platter to him. a.b.c. 137; Especulo 236.159-60; Tubach 5076.

*H 1573.2.4. King tests courtiers' wisdom. Chests adorned with gold and precious stones contain putrefying remains; chests containing royal treasures covered with pitch. Barlaam pp. 56-58; Especulo 449.343- 44; Tubach 967. H1578. Test of sex: to discover person masking as other sex.

*H1 578. 1.4.3. Test of sex. Boy masking as girl: given choice of play-things, chooses arms, not fripperies. Alexandre cc. 411-15. HI 584. Tests of space.

*H 1584.3. Land measured according to amount encompassed by hide of ox. Dido orders hide to be cut in thin strips; thus gains large territory (Dido). Uustres mujeres 40.47r--49z;; PCG 1. 53. 34-35; Abreviada 1.16. H1596. Beauty contest.

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HI 596.1. Golden apple as prize in beauty contest. Judgement of Paris. Glosa 3.3.17.379-80.

*H1 596.4. Ape-mother brags to Jupiter that her child will win the beauty contest. All laugh. Esopete pp. 122-23; cf. Tubach 4873, HI 599. Contest among demons.

*H 1599.1. Test of evil. Devils vie: first caused a war; second caused storms at sea, killed many; third caused marital strife and many deaths; fourth lived in desert and caused a monk to succumb to fleshly desires; fifth triumphed because caused saint to touch a woman with palm of hand. a.b.c. 92.88-90; Especulo 183.124-25; Tubach 1663.

J. THE WISE AND THE FOOLISH

J0-J199. ACQUISITION, POSSESSION OF WISDOM (KNOWLEDGE)
J10. Wisdom (knowledge) acquired from experience.

J15. Serpent having injured human refuses reconciliation. He knows that neither can forget his injuries. Esopete pp. 52, 89-90; a.b.c. 74; Tubach 4251.

*J15.1. King's son and bird's son brought up together. Bird kills young boy and king has bird's son killed. Bird refuses reconciliation because knows that neither can forget injuries. Calila p. 273.

*J15.1.1. Snake having tried to poison man by secreting poison in cooking pot, refuses reconciliation because knows that man will never forget. Exemplario 43r; Tubach 4251.

*J15.1.2. Snake's offspring bites and kills human benefactor's son. She kills offender and leaves, never to return, a.b.c. 205; Tubach 4251.

*J1 5.2. Lion raised by man is beaten and driven away. Later refuses reconciliation; wounds healed, insults did not. Castigos MS A BNM 6559 27.142 (ADMYTE S6r-86v).

J16. Dove disregards experience and loses brood building nest in same place where she lost former brood. Calila p. 352.

*J16.1. Lazy trout ignores danger. Does not save self from fishermen as had two companions. Calila p. 149; Exemplario ISr.

J17. Tiger learns through experience to fear man. Esopete p. 123.

*J17.2. Young lion learns through experience to fear man. In spite of the warning of his father, he searches for man and is trapped and beaten. Esopete ~. 98-100. J21. Counsels proved wise by experience.

J21.1. "Consider the end. " Barber sees inscription over door: "Whatever you do, do wisely, and think of the consequences." He is hired to cut king's throat, drops razor, and confesses, a.b.c. 69.

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J21.2. "Do not act when angry." Counsel proved wise by experience.

Man returns home after long absence and sees man lying with his wife. Restrains self and learns that it is son bom soon after his departure. Lucanor Ex. 36. *J21.2.1.1. "Do not act when angry." Master will not punish servants

when angry. Asks steward to do it. a.b.c. 219; Castigos MS A BNM

6559 31.148; Glosa 1.2.14.135-36; Tubach 3991. J21.5. "Do not leave the highway. " Coimsel proved wise by experience.

Short cut proves longer in time. a.b.c. 414; Disciplina 18; Tubach

4111. J21 . 1 2. "Rue not a thing that is past. " Man lets bird go and then, having

listened to bird's false declaration that she had a precious gem in her
 body, tries to climb a tree after her and falls. Esopete pp. 142-43;
 a.b.c. 124; Disciplina 22; Qifarp. 76; Barlaam pp. 92-94; cf. Tubach
 5324. *J21.12.1. "Never give up what you have in your hand." Man
 releases
 captive bird in the hope of greater reward. Bird escapes. a.b.c. 124;
 Disciplina 22; Qifarp. 76; Esopete pp. 142-43; Barlaam pp. 92-94.
 J21.12.3. "Do not try to acquire what cannot be acquired." Man tries
 vainly to recapture bird he has released, a.b.c. 124; Disciplina 22;
 (ʿifar p. 76; Esopete pp. 142-43; Barlaam pp. 92-94. See also a.b.c.
 300 (not in Paris MS, *Perdita res irrecuperabilis non est dolendd*). Tale
 not given. J21.13. "Do not believe what is beyond belief. " Man
 believes when bird
 tells him she has a precious gem in her body, a.b.c. 124; Disciplina
 22; Qifar p. 76; Esopete pp. 142-43; Barlaam pp. 92-94. *J21.13.1.
 Previously injured serpent warns farmer repeatedly not to believe
 advice from one whom one has injured. Esopete pp. 89-90. J21.14.
 "Never try to reach the unattainable." Man cannot reach the
 heights to which a bird can fly. Caimot catch escaped bird. Qifar p.
 76; Esopete pp. 142-43. J21.32. "Do not marry more than one
 woman." Man who wanted three
 wives marries one and is greatly weakened. Loses power to turn mill-
 stone. LBA cc. 181-216; Tubach 3182. *J21.53. Elderly monk told:
 "Stay in your cell. Do not go to city where
 you will fornicate." He goes; fathers a child; returns lamenting birth
 of child of disobedience. a.b.c. 176; Tubach 3323. *J21.54. Dove told
 not to throw fledglings to fox but to tell fox she must
 climb tree if she wants to eat them. Saves fledglings. Calila p. 353;

Exemplario 9\v. *J22.1 Precept of the lion to his sons: beware of man. Esopete pp. 98-99. J26. Romans learn from vanquished enemy that enemies can be won more

by kindness than by cruelty, a.b.c. 289 (not in Paris MS); Tubach

4127. *J26.1. Christian does not heed Jew's declaration that in his faith he has

the right to take the belongings of anyone who is not a Jew. Horse and belongings stolen. a.b.c. 202; Tubach 2796.

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*J28. Friar, living alone, away from community in hope of controlling anger,

finds himself overcome by anger by simple act of filling a jug with

water in his solitude. Returns to monastery, a.b.c. 221; Tubach 252.

*J29. Foolish monk disdains disobedience in others. Companion traps

mouse between two plates and warns him not to lift: top one. Fool

unable to obey releases mouse. a.b.c. 376; Tubach 3427. J30. Wisdom (knowledge) acquired by inference.

*J30.01. Philosopher reads gloomy epitaph and decides to give up worldly

life and to become a hermit. Disciplina 32. *J30.02. Philosophers recognize disparity between golden sepulcher and the

reality of death. Disciplina 33; Especulo 382.282. *J31.3. Holy man's simple statement of faith vanquishes disputation of

scholar (heretic). a.b.c. 250; Tubach 2548. J32. Arrow as man's message shows lion (tiger) how terrible man himself

must be. Esopete p. 123. J50. Wisdom (knowledge) acquired by observation.

*J5 1.1. Fox learns from fate of other animal. Fox learns wisdom of giving

lion's share after seeing punishment meted out to wolf. LBA cc. 82-

88; Gatos 15; Tubach 3069. J52.2. King descends to bottom of sea in glass barrel to learn wisdom from

observing fishes. Castigos MS A BNM 6559 153.33 (ADMYTE

I04vy, Glosa 1.2.6.94; Tubach 123. *J55.1. Bad judge flayed and skin put on the judgement chair. His son, the

new judge, taught by fate of father to be good judge. a.b.c. 223; Tubach 2855, 2859. *J56.1.1. Ruler learns lesson from virtuous bishop with ruddy and pimply

face. Bishop casts out devils from sword bearer. Lesson: do not judge

a person by appearance, a.b.c. 157. *J57. Ruler learns to be merciful from example of bees who die after they

sting, a.b.c. 381. J80. Wisdom (knowledge) taught by parable.

*J80.0.1. Wisdom taught by parable: the good shepherd. Barlaam p. 103. *J80.0.2. Wisdom taught by parable: the seed sown on good and sterile

ground. Barlaam p. 51; Castigos MS A BNM 6559 50.176. *J80.0.3. Wisdom taught by parable: turbulence of powder dissolved in

water subsides in time, a.b.c. 82; Especulo 496.392. *J80.0.3.1. Wisdom taught by parable: storm-tossed ship should be saved

and not crashed on rocks. Siimer should be welcomed back into

monastery, a.b.c. 351. *J80.0.4. Wisdom taught by parable: guests who do not attend wedding

are idolaters who refuse God's invitation. Barlaam p. 86. *J80.0.5. Wisdom taught by parable: seven wise and seven foolish virgins.

Wise virgins come with oil for lamps. Barlaam p. 87. *J80.0.6. Wisdom taught by parable: the prodigal son. Barlaam pp.

102-3. *J80.0.7. Wisdom taught by parable: the good shepherd. Barlaam pp.

103^.

*J80.0.8. Wisdom taught by parable: the unjust steward. Barlaam pp.

127-28. *J80.0.9. Wisdom taught by parable: man tells tale of farmer who yoked

a calf and an ox to tame tmruly calf. Esopete pp. 64-65. J80.3. Wisdom (knowledge) taught by symbolic act.

*J80.3.1. Wisdom taught by a symbolic act: monk frightened by evil

thoughts. Abbot tells him to bare his chest and try to receive the

wind. Just as he cannot do this, he cannot prevent thoughts from

coming to him. a.b.c. 290. *J80.3.2. Wisdom taught by a symbolic act: basket of sand is abbot's sins.

a.b.c. 1; Tubach 4413. *J80.3.3. Wisdom taught by a symbolic act: chests adorned with gold and

precious stones contain putrefying remains; chests containing royal

treasures covered with pitch, Barlaam pp. 56-58; Tubach 967.

*J80.3.4. Wisdom taught by symbolic act: angel in vision twists rope.

Prayer is work. a.b.c. 7; Tubach 275. *J80.3.5. Wisdom taught by symbolic act: confessor shows sinner heavy

sack of wheat; sinner tries to hft it; holy man pulls against him.

Sinner's imwillingness to change is like pull toward earth. Gatos 38;

Especulo 404.302. *J80.3.6. Wisdom taught by symbolic act: saint sends pupil unclothed to

market. He is to bring back meat balanced on his head. Packs of

dogs and flocks of birds attack him. They are like the devils who

attack ascetics who withdraw from world. Especulo 475.376. *J80.4. King likens trumpets of death to the call all sinners face when they

know they will die. a.b.c. 192, 292; Tubach 4994. *J80.4. 1. Holy man teaches lesson to nephew who had suffered injury. Holy

man publicly embraces offender and makes peace with him. Especulo

437.331. *J80.5. King tells fable of mule who refused to acknowledge his low-bom

father. Poet rewarded because he acknowledges his base parentage.

a.b.c. 199; Disciplina 4; Tubach 3829. *J81.4. Parable comparing filling a hole with sea water using a small spoon

with the task of putting the truth about the Trinity in a book, a.b.c.

413; Especulo 539.433-34. *J81.5. Parable comparing siege of a city with task of resisting temptation.

Monks must deprive selves of food and water as do besiegers to

cities. Especulo 541.437. *J81.6. Holy man explains God's image in tranquil, meek hearts. Image's

movement is like coin dropped into glass of water. Especulo 340.240-

41. *J81.7. Holy man teaches carnally tempted young monk. Just as mother

weans infant by applying bitter medicine to nipples, he must think of

bitter punishment for carnal sins after death. Especulo 380.281. *J83. 1 . Philosopher teaches princeling by showing him ravens quarreling over

devastated kingdoms. Youth recognizes that he has been devastating his own realm. Lucanor Ex. 21.

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*J83.2. Wise man tells Alexander that even lions, when they die, are perches for birds of prey. a.b.c. 86; Tubach 148.

*J88.1. Wise man warns that thief's marriage will swell number of thieves just as marriage of sun would create new suns to dry up world.

Eso- pete p. 35; Tubach 4677.

*J88.2. Wisdom taught by parable. Worse to be bitten by an angry rabid dog than by a dog who uses teeth to carry pups, a.b.c. 232.

*J89. Dishes of poorly seasoned tongues and of well-seasoned ones compared to unkind and kind speech. a.b.c. 248; Esopete p. 13; Tubach 4898, 4916.

*J94.1. Saint learns how to achieve peace of mind by seeing man who worked and then prayed. Work and prayer are answer, a.b.c. 333; Tubach 275.

*J99.3. Friar told that those who do not sow and reap will starve even before those who sow and reap badly. Especulo 405.302-3.

*J99.4. Even if hen is given bam full of grain, she will not stop scratching the ground: likewise woman will not desist from adultery (told by Venus to Jupiter in defense of adultery). Esopete p. 167. J100. Wisdom (knowledge) taught by necessity.

J101. Crow drops pebbles into water jug to raise level. Esopete p. 126. J120. Wisdom (knowledge) from children.

J121. Wisdom from child. Ungrateful man refused warm cloth to his father. His own son begged warm cloth to save for the day when he too will refuse it to his father. a.b.c. 337; Tubach 2001.

J122.1. Wisdom from child. Seducer refrains when child tells him he is foolish. A man is foolish to leave his family and to go whoring. Sendeban Day 8, Tale 20.

*J122.1.1. Joint depositor tricks old woman. She mistakenly pays him in court: child advises old woman to demand presence of all three joint depositors before she repays money entrusted to her. Sendeban Day 8, Tale 21; Tubach 3353. J130. Wisdom (knowledge) acquired from animals.

*J132.1. Crow advises eagle to drop snail to break its shell. Esopete p. 37.

*J133.7. Animal gives wise example to man. Cock serves (sexually) fifteen hens; man can serve only one woman. Esopete p. 167. J140. Wisdom (knowledge) through education.

*J142.3. Illiterate knight wants to learn to read. Can only learn two

words: "Ave Maria. " a.b.c. 44.

J 144. Well-trained kid obeys mother goat, does not open to wolf.
Esopete p. 51; cf. Tubach 2312.

J 147. ChUd sheltered to keep him in ignorance of sadness, death,
aging, and infirmity. Useless. Barlaam p. 22.

*J148. Emperor insists that offspring be prepared. Sons to learn manly
arts: running, jumping, throwing lances, swimming; daughters,
spinning and weaving. a.b.c. 325; Glosa 2.1.13.67; Tubach 5383.

J150. Other means of acquiring wisdom (knowledge). J151. Wisdom
from old person.

MEDIEVAL SPANISH FOLK NARRATIVES 59

*J 15 1,1.1. Aged master hidden by servant during revolt. Master's
advice

solves riddle who will first see sun at daybreak. First light of day
appears in western sky. Mob pardons master and makes him king.

a.b.c. 401. *J151.5. Aged nursemaid taught her charge temperance.
Not permitted

wine, a.b.c. 51. *J151.6. Aged man counsels travelers. "Take main
road, not short cut."

a.b.c. 414; Disciplina 18; Tubach 4111. J152. Wisdom (knowledge)
from sage (teacher).

Jl 52. 1 . Wisdom of simple living. Cynical philosopher (Socrates/
Diogenes)

lives in half of a large earthenware vessel: open part toward the sun,
closed part toward the wind and the rain, a.b.c. 427; Disciplina 28;

cf. Tubach 1673. *J 152.7. Wisdom from philosopher. Urinates while
walking to protect

head from noon-day sun, to keep feet from burning, and to escape

urine's odor. Esopete pp. 7-8. *J 152.8. Philosopher advises courtier.

Advises him to deceive king. Willing

to follow him in exile. a.b.c. 75; Barlaam pp. 26-31; Lucanor Ex. 1. *J 152.9. Wisdom from philosopher. Tells knights that giving is greatest

virtue and robbing the greatest vice. Reproaches them for taking and

robbing every day. a.b.c. 96. *J152.10. Wise man cannot tell king what God is. The more he tries, the

more he fails. King gives sage three days to tell him. Cannot do it.

a.b.c. 107; Tubach 2903. *J 15 2.1 1. Philosopher confines pupil and self in room for six months until

pupil knows all. Sendebart p. 72. *J152.12. Philosopher counsels illegitimate princeling to wear garments to

remind himself of both his noble and base lineage, a.b.c. 189.

*J152.13. Philosopher writes Alexander's epitaph about Death's powers.

a.b.c. 294. *J152.14. Philosopher is king's superior. Is guided by reason and king by

will, a.b.c. 259. *J152.15. Holy man counsels emperor against vengeance against citizens

who had dishonored statue of late empress. Saved from killing many.

a.b.c. 342 (not in Paris MS); see also a.b.c. 437. *J152.16. Philosopher reinterprets royal dream. Prophecies of new interpretation come true. Calila p. 280. *J152.17. Philosopher answers riddle for king:

most important human virtue is conscience. Lucanor Ex. 50; Tubach 954. *J152.18. Philosopher advises father to marry daughter to poor man who

is good, a.b.c. 422; Lucanor Ex. 25; cf. Tubach 1444. J152.19. Man warned not to eat philosopher's cabbages. Told: "If you want

to eat them, you will be a truth teller, not a flatterer." Castigos MS

A BNM 6559 (ADMYTE 107r). J153. Wisdom (knowledge) from holy man.

*J 153.3. Hermit explains why God granted water for garden but did not

allow inappropriate crop to flourish. To pray for rain is to presume

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greater wisdom than God's, a.b.c. 104; Tubach 3885. *J 153.4. Dying saint tells disciples to love one another as they carry him to

church. Especulo 82.56. *J 153.5. Holy man explains anger. It should not reside in heart but only

in face. Especulo 339.240. *J 153.6. Holy man advises pupil to be like a stone when struck, Especulo

434.330, 435.330. *J153.7. Saint on deathbed gives monks rules. Do not offend others, but

apologize if you do; believe in the good sense of others; do not seek

revenge if offended. Especulo 505.397-98. *J 153.8. Wisdom acquired from saint. Santiago appears to devoted man

who insists that the saint is a fisherman. Tells him he is God's

warrior knight. Santiago 19.97-99. J154. Wise words of father.

J154. Wise words of dying father. Search for treasure by digging soil of

vineyard. Esopete pp. 113-14. *J1 54.0.1. Wisdom from father in form of sententiae. Esopete p. 21; ifar

p. 75. *J1 54.0.2. Wisdom from father. Youth learns the nature of friendship.

Esopete pp. 137-39; Castigos 35.165-68; Lucanor Ex. 48; Especulo

49.34-35; ifar pp. 7-8. J154.1. Dying saint leaves wise message to monks. Message is cryptic (Ubi?

Ibi?) but is finally made clear, a.b.c. 182. *J 154.2. Wise words from father. Weed small area of field each day until

whole field is free of thorns. Especulo 403.301-2. J155. Wisdom (knowledge) from women.

J155.4. Wife as adviser. King's dream misinterpreted, reluctant to follow

advice, is advised by wife to delay and to seek advice of philosopher.

Calila p. 280. *J1 55.4.1. Wisdom from wife. King unable to conquer enemy is advised

by queen that he try to conquer by using contrary measures as do physicians: good for evil, kindness for cruelty, a.b.c. 302; Castigos

MS A BNM 6559 (ADMYTE 115r); Qifar pp. 124-25; Glosa

1.2.27.204. *J155.9. Wisdom from astute old woman. Counsels banker against fraudu-

lent depositors. Esopete pp. 139-40; a.b.c. 163; Disciplina 15; Tubach

3355, 4969. J156. Wisdom (knowledge) from fools and madmen.

*J1 56.5. Wisdom from madman. ^X^ly does hunter spend so much on use- less activity? Esopete p. 152. *J156.5.1. Wisdom from simple person. Holy man mortified self to rid self

of lustful temptations to no avail. Simple pilgrini told him to eat and to regain strength and to serve God. a.b.c. 80, 326, 347; Tubach

3906. *J1 56.5.2. Wisdom from foolish neighbor. Cut cat's ears and bum off her

fur to keep her from wandering. Especulo 356.254-55. J157. Wisdom from dream.

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*J157.4. King is judged in dream, a.b.c. 61. J163. Wisdom purchased.

J163.4. Good counsels bought. Counsels sold at different prices: "In land where you do not know the cuisine, fill up on first dish you are served" costs a small sum; more valuable cotmsel is "Do not act when angry." Lucanor Ex. 36; cf. Tubach 5324. J164. Wisdom from God.

*J164. Wisdom acquired from God's voice. Saint covmseled to use

humility to avoid worldly snares. a.b.c. 194, 231.

*J164.1. Wisdom from Mother of God. Virgin Mary explains nature of Host to doubting cleric. Cantigas 149.

*J 164.2. Virgin Mary appears to monk. Tells him he must love her, honor her, and praise her. Cantigas 296. J166. Wisdom (knowledge) from visual signs.

J 167. Wisdom from continual reminder of foolishness in past. Unjust judge skinned, his skin stretched over a stool kept in presence of subsequent judges. a.b.c. 223; Tubach 2859; cf Tubach 2855.

J168. Inscription of walls for condensed education. Sendebare p. 72.

*J168.1. Roman temple designed to teach by arrangement of figures and wall inscriptions, a.b.c. 212. J172. Account of punishments in hell brings about repentance.

J172.1. Angels take dying saint to heaven, but voice says he first must see vileness of devils so that he can confess even small sins he may have forgotten. Especulo 191.131. J180. Possession of wisdom.

J 1 8 1 . 1 . Years not counted. Philosopher counts age from time he began to serve God. Is only forty or forty-five instead of chronological seventy years. Barlaam pp. 148-50; Tubach 484. J190. Acquisition and possession of wisdom: miscellaneous.

*J191.3. Wisdom acquired from future experience. Holy man fears three things: departure of soul from body, appearance before Jesus for judgement, sentence to be passed on him. Especulo 195.135.

J200-J1099. WISE AND UNWISE CONDUCT

J200-J499. Choices.

J210. Choices between evils.

*J210.2. Choice between time in purgatory or illness. God rewards saint with choice. He chooses illness. Especulo 485.384-85, 491.386-87; cf Tubach 4263.

*J210.3. Peasant given choice by nobleman. Pay forty marks, take forty blows, or eat forty onions. Tries to eat onions; fails, endures the blows; fails and must pay marks anyway. Especulo 489.385. J211. Choice: free poverty or enslaved wealth.

J211.2. Town mouse and country mouse. Latter prefers poverty with safety. LBA cc. 1369-85; Esopete pp. 36-37; Gatos 1 1; Tubach 3281.

*J21 1 .3. Dog chooses safety of master's care to promised reward offered by

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thief. LBA cc. 166-80. J212. Choice: simplicity with safety or grandeur with danger.

J212.1. Ass envies horse in fine trappings. Sees him after severely wounded after joust, suffering and put to work in the fields. LBA cc. 237⁵; Esopete p. 62; cf. Tubach 2615. J215. Present evil preferred to change for worse.

J215.1. Don't drive away the flies. Wounded animal (man) refuses to have flies driven away since they are now sated and their places will be taken by fierce and hungry flies. a.b.c. 225; Especulo 70.47; Tubach 2087.

J215.1.3. Do not pluck off well-fed leeches. Wolf crosses lake to escape pursuit. Tries to rid self of leeches but must cross lake again. Is advised to keep the sated leeches rather than to leave place for new hungry ones, (ifarp. 106.

J215.1.4. Old man chooses occasional bud chirp of swallows rather than never-ending but soft chirp of sandpipers. Lucanor Ex. 39.

J2 15.2.1. Old woman prays for safety of cruel tyrant. Fears that a worse one will succeed him. a.b.c. 380; Castigos MS A BNM 6559 33.153 (ADMYTE 106v).

J215.4. Monk goes to wilderness to escape worldly work and to lead contemplative life. In wilderness was tormented by wasps and flies and suffered great hunger. Returns because he must work to live. a.b.c. 428; Especulo 341.242-43.

*J21 5.4. 1 . Newly arrived friar criticizes abbot for working in garden. Given cell, awaits in vain a call for meal. Must work and pray to eat. Especulo 342.243-44; Tubach 5386.

*J215.5. Holy man's cell far from water. Moves it nearer. Angel walks behind him and says: "I am covmting your steps to reward you according to your effort." Returns cell to far off location. Especulo 343.244.

*J215.6. Knight urges others into battle. The wounds they will receive will make them forget the ones they already have. Lucanor Ex. 37; cf. Tubach 508. J216. Choice of deaths.

J216.2 Lamb prefers to be sacrificed in temple rather than to be eaten by wolf. Esopete pp. 128-29.

J216.5. Warrior count prefers to die in battle instead of in retirement. Thus will his name be famous for his deeds. Lucanor Ex. 16. J217. Unsatisfactory life preferred to death.

J217.2 Discontented ass longs for death but changes mind when he sees skins of dead asses at fair (longing misplaced because his skin made into drums). Esopete pp. 66-67; cf. Tubach 394, 1747.

*J217.3. Envious ass, desiring easy life of pig who does not work and is fed, changes mind when he sees pig is slaughtered for meat. Gatos 35; Tubach 3771. J218. Enemies make peace rather than slay each other.

*J218.2. Mortal enemies called upon to rule jointly make peace. Glosa 3.1.2.17.

MEDIEVAL SPANISH FOLK NARRATIVES 63

J221. Choice: small injustice permitted rather than to cause trouble.

J221.3. Man would rather pay 500 florins he did not owe than to have it

said he did not pay debts. a.b.c. 159; Tubach 1498. J225. Choice: apparent injustice over greater wrong.

J225.0. 1 . Angel and hermit. Angel takes hermit with him and does many

seemingly unjust things. Later shows why each was just, a.b.c. 230;

Tubach 2558. J225. 0.1.1. Angel explains why sinful rich man is buried with honors, and

pious monk is devoured ignobly by lion. Evil will suffer in afterlife,

good will not. a.b.c. 105; Especulo 511.404; Tubach 3107. *J225.0.4. Angel explains apparent injustice to hermit. Squire lost knight's

money sack; charcoal burner found it. Knight cut squire's foot off.

Angel explained: Knight lost money because he had stolen it; charcoal burner found money that had belonged to his father. Squire lost

foot for having kicked his mother. Especulo 15.11; Tubach 2558.

J225.4. Angel kills man. Done because man is plotting a murder. a.b.c.

230. J229.8. Contentment with evil master (tyrant) for fear of worse successor.

a.b.c. 380; Castigos MS A BNM 6559 33.153 (ADMYTE 106?); J230-J299. Real and apparent values.

*J234. Hermit learns that knight's bravery in battle against infidel army is

as valuable as is his life of devotion. Lucanor Ex. 3; Tubach 2561.

*J235. Monk asks abbot what to do with property. Abbot tells him he has

three choices: give it to Church so that he will be given preference;

give it to his family so that they treat him well; give it to the poor so

that he will do the right thing, a.b.c. 290. *J235.1. Philosopher absorbed in study will not be interrupted even to

save self from marauders. Is killed. Castigos MS A BNM 6559

15.122, 15.58 (ADMYTE 15vy, Glosa 1.2.7.98. *J235.2. Philosopher so absorbed in study forgets to lift food to mouth at

mealtimes. Castigos MS A BNM 6559 15.122; Glosa 1.2.7.97. J240-J259. Choice between useful and ornamental.

J242.2. Pine and thorn bush dispute as to their usefulness. Beauty of form

does not give worth; pine grows slowly but it will withstand storms.

Esopete p. 124. J242.5. Peacock and crane in beauty contest. Better to be able to soar like

crane than to strut like peacock. Esopete p. 123. J242.6. Contest in beauty between swallows and crows (ants and flies).

Worth lies not in beauty. Esopete p. 53. J245. Useful and ugly preferred to expensive and beautiful.

*J245.2.1. Humble man becomes king. Chooses humble food over royal

fare. a.b.c. 81; Tubach 3843. *J245.3. King prefers ruling smaller territory of satisfied subjects than larger

one with rebellious ones. Gives up territory, a.b.c. 289. J247. Goodness preferred to wealth.

J247.1. Man advised to find good husband for his daughter, not a rich one.

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a.b.c. 422; Lucanor Ex. 25; Castigos MS A BNM 6559 (ADMYTE

59r); Tubach 1444. *J247.2. Pope's wealth and hermit's poverty are equal. a.b.c. 122. J260-J279. Choice between worth and appearance.

*J260.0.1. Holy man, small of stature, found on ladder lighting lamps. His

greatness of spirit contradicts appearance. Especulo 313.220. J262.1. Noisy things often empty. Fox finds drum in tree. Makes loud

noise in wind, but when fox opens it, drum is empty. Calila p. 135. J280. Quality preferred to quantity.

*J282. Man troubled by bird song must choose between ridding house of

swallows with superior song and sparrows. Swallows come and go,

but sparrows stay all year long. Lucanor Ex. 39. J300-J329. Present

values chosen. J320. Present values preferred to future.

J321.2. Little fish in net kept rather than wait for uncertainty of greater

catch. Esopete pp. 124-25. J321.4. Present jcrs preferred to future ones. Dying man shows soul all the

good things it can enjoy if he remains alive. Pleasures of future less

certain. Lucanor Ex. 4. *J321.5. Three trout. First sees danger (fishermen) and escapes; second,

having delayed, finds escape blocked and plays dead. Third is lazy

and is caught. Calila p. 149; Exemplario 18r. J330-J369. Gains and losses. J340. Choices: little gain, big loss.

J34 1.1. Fox prefers to bear weight of tail rather than give part of it to ape.

Esopete p. 66; Tubach 297. J342. High wages bring expensive living.

J342.2. Visitor refuses royal offer of wealth and comfort because king's expenses are equal to income. Knows that in emergency wealth will not

be there, a.b.c. 155; Disciplina 26; Tubach 2917. J344. What one has is neglected in search for other things.

J344.1. The monkey and the lost lentil. Lets fall all others he has in his

hand in order to search for one dropped lentil. Calila p. 292; Exemplario 13v. *J344.3. Wolf neglects present food in hope of finding better. LBA cc.

766-79; Esopete pp. 91-93. J347. Wealth and glory sacrificed for freedom and virtue.

J347.1, Man refuses vast wealth because it would cause him to become

covetous. Castigos MS A BNM 6559 11.140. J347.2. King lays aside crown since it brings too many cares. Glosa

1.1.8.43. J347.2.1. Crown accidentally bestowed on knight refused.

Crown falls on

head; he will not accept power. Glosa 1.1.8.43-44; Castigos MS A

BNM 6559 (ADMYTE 42⁺); J347.3. Duke's son chooses exile and honor over licentious life in father's

court. Castigos 1.41-42; Tubach 362. J347.4. Rich merchant worries constantly about investments; poor man is

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free from worry. Castigos 7.64.

J347.5. Man rejects three beds: marriage (marital bed inhabited by dangerous beasts); royal power (royal bed inhabited by dangerous beasts); wealth (rich person's bed inhabited by dangerous beasts). Chooses a stair that leads to spiritual happiness. Gatos 23.

*J347.6. Young man uses inherited wealth to feed starving populace. Rebuked, he replies that he had not put it where it could be stolen or destroyed, but rather in a safe place that would benefit kingdom. a.b.c. 395; Disciplina 29; Tubach 4963. J350. Small inconvenience, great gain.

*J351.2. Fox, in danger of being caught, plays dead. Allows tail to be cut off, teeth to be pulled, ears to be cut off, but will not permit heart to be removed. LBA cc. 1412-21; Lucanor Ex. 29; Tubach 2176.

J352.2. Snake suffers indignity of serving frog king as his mount (vehicle). Eats only those frogs given to him by king. Calila p. 248; Exemplario 61r.

*J353. Saint asked why he is so thin and wasted. Fear of God dries bones just as fire dries wood. Especulo 549.443.

J356. Less inconvenience found in fighting while tired than losing all for a little rest. Lucanor Ex. 37.

J357. Priest gives donkey to poor because worry for its safety distracts him from prayer, a.b.c. 327; Tubach 381. J369. Small inconvenience, large gain: miscellaneous.

*J369.0.1. King chooses small inconvenience of personal troubles to great troubles for realm. Castigos 57.184.

J369.2. Ape throws away nut because of its bitter rind. Esopete p. 153; Gatos 50; Especulo 57.39; Tubach 3510.

*J369.3. Hungry man grudgingly invited to eat accepts invitation. Knows that eating is more important than pride. Lucanor Ex. 17. J370. Choices: important and unimportant work.

J37 1.1. Bull refuses to fight goat. Bull being pursued by lion tries to go into cave. Goat refuses to let him in. Bull must go on, for with lion pursuing, he has no time to fight goat. Esopete p. 122.

J372. "This is Alaquen's addition. " ICing's invention of flute with extra hole compared with the construction of great mosque. Lucanor Ex. 41.

*J373. Holy man leaves cell each day to go to shore for stones to build cells for others. Pupil challenges him because of his advanced age and fragility. Especulo 344.244-45. J390. Choices: kind strangers, unkind relatives.

J39 1.1. Lamb chooses her foster mother, the she-goat. Owes more to her than to her own mother who has deserted her. Esopete pp. 50-51 . J400-J459. Choice of associates. J401. Scarcity of real friends.

*J4 10.0.2. Half-friend. Son tells father he has many Abends. Father replies that he only has one half-friend. Tells son to tell his many friends he has killed a man and needs their help. They refuse. He

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sends him to his half-friend who offers to help him. Disciplina 1; a.b.c. 18; ifarpp. 7-8; Esopete pp. 137-39; LucanorEx. 48; Tubach 2216. J410. Association of equals and unequals.

J411.1. The lion (boar) and the ass. Ass laughs at lion. Lion does not care to dirty his teeth to bite him. Esopete p. 36; Tubach 3060.

J41 1 .3. 1 . Noble poets refuse to associate with poet of lowly lineage. Rebuked by king, a.b.c. 183; Disciplina 3; Tubach 3829.

J411.4. Peasant ashamed of being thrown off by ass. Shameful to be thrown by such a creature. Esopete pp. 24-25.

J411.5. Wolf tries to make friends with lion. Killed. Esopete pp. 85-86.

*J4 11.5.1. Pig tries to make friends with sheep. Is carried off. Esopete

pp. 85-86. J413. Unprofitable association of unequals.

*J413.2. Alexander the Great was raised with a rascal and learned to be- have like him. Especulo 531.420. J420. Association of strong and weak. J425. Weak fear company of strong.

J425.1. Earthen and brazen pots in river. Brazen pot thinks they should stay together for company. Earthen pot, however, fears approach of brazen pot. Esopete p. 122.

J426.1. Association of rat with cat ceases as soon as mutual danger has passed. Mouse helps wild cat escape from snares in such a way that escape is possible. Esopete p. 38; Calila p. 267; Exemplario dlv. J440. Association of young and old.

J441.1. Old ox yoked with young ox. Thus kept in order. Esopete pp. 64- 65.

J445.1. Foolish youth in love with ugly old woman. Does not see her flaws. Gatos 8; Esopete p. 64; Tubach 2454. J450. Association of the good and the evil. J451. Contagiousness of bad company.

*J45 1.1.1. Weasel caught with mice and killed in spite of pleas. Esopete p. 54; Tubach 5228.

J451.2. Stork killed along with cranes. Ill-advised association ends fatally. Esopete p. 111.

*J45 1.2.1. Cricket caught among locusts. Esopete pp. 19-20.

*J45 1.3.1. Contagiousness of bad company. Two scholars in an inn; arrested along with other customers. a.b.c. 349 (not in Paris MS); Disciplina 7; Tubach 2431.

J452. Bad associates bring death to bishop. Lawyer lost his soul for him; doctor lost his life, a.b.c. 160; Tubach 2999.

*J453. Appearance of associating with women in brothel damages reputation of good man. Pious man innocently in alley of whores criticized. Lucanor Ex. 46. J460. Unnecessary choices. J461. Senseless debate of the mutually useful.

J461.1. The belly and the members. Debate as to their usefulness. All mutually useful. Esopete p. 66; Tubach 570.

J466. Senseless debate about usefulness.

J466.2. Senseless debate. Which is the greater: St. John the Baptist or St. John the Evangelist. Saints appear in dreams of debaters urging them to make peace, a.b.c. 57; Tubach 2829.

*J466.3. Senseless debate. Which is the most important: hearing mass or hearing sermons. Kings of France and England dispute. *Especulo* 33.22. J480. Other choices.

J482.1. Widow refuses second marriage. If husband is good, she will fear to lose him; if bad, she will repent, a.b.c. 368; Tubach 3180.

J482.2.2. Father chooses poor wise man over rich fool for daughter's husband. *Castigos* MS A BNM 6559 15.122 (ADMYTE 58⁺); Tubach 1444.

J482.3. Young man advised to choose wife whose mother and grandmother were chaste, a.b.c. 386 (not in Paris MS); Tubach 955.

J485. Three sins of the hermit. Given choice of covetousness, lust, or drunkenness. Chooses drunkenness, and cannot avoid committing the others, a.b.c. 127; *LBA* cc. 529-43; *Especulo* 199.139; Tubach 1816; *Apolonio* cc. 54-55; cf Tubach 2569, 4130.

*J485.1. Three choices of holy man. Read religious books; give them to others to read; sell them to give proceeds to poor. Saint says fourth choice is not to own anything. *Especulo* A16.316.

J495. Monk chooses contemplative solitary life to avoid sin. a.b.c. 82. J500-J599. Prudence and discretion. J512. Animal should not try to change nature.

J512.6. Crow tries to imitate partridge's (dove's) walk. Only spoils its own. *Calila* p. 304; *Exemplario* 78r.

*J512.16. Daw tried to imitate eagle. Attempts to carry off lamb. Fails. *Esopete* p. 109. J514. One should not be too greedy.

J514.1. Kite tries to carry off so many partridges that he drops them all (that an archer shoots him easily). *Gatos* 39; *Especulo* 17.12; Tubach 3608.

J514.2. Wolf tries to eat bowstring. Finds archer, boar, and stag dead.

De- cides to save meat and eat only the bowstring. Bow hits him in head and kills him. Calila p. 212; Exemplario 46v.

J514.4. Greedy pig looks up into tree waiting for fruit thrown to him by ape. This causes his death. Sendebare Day 5, Tale 11. J552. Intemperate pugnacity.

J552.3. Serpent (weasel) tries to bite a file. Esopete p. 65. J557. Intemperance in undertaking labor.

J557.1.1. True penance even for a day is effective. Man counseled that forty days, even three days might be excessive, a.b.c. 290, 296 (not in Paris MS).

*J557.2. Two travelers carry unequal burdens. One adds to his burden and dies. The other lightens his load and survives. a.b.c. 260 (not in Paris MS).

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J565. Intemperance in fasting.

*J565.2. Young woman devoted to Virgin Mary takes no food for a month and dies. Cantigas 188. J570. Wisdom of deliberation.

J571.4.2. Master, when angry, will not punish steward who has ruined him for fear that punishment would be excessive, a.b.c. 219, 220, 150 (not in Paris MS) text not given, only tide ("Iracundus non debet modo aliquando liberare"); Tubach 3991.

*J571.5.1. Avoid hasty judgement. Wife counsels king to delay killing all members of his court because of a dream. He may regret his action. CalUa p. 280.

*J571.6.1. Judge not lest you be judged. Abbot admonished by angel not to judge sins of monks, a.b.c. 226.

*J571.6.2. Judge not. Sinner may have confessed and repented; accusation may not be true. a.b.c. 227, 228.

J572.1. Bravest know how to wait. Three men are pursued in battle. First throws self on enemies; second waits a little; third does not fight until the enemy begins. Third one is bravest. Lucanor Ex. 15. J580. Wisdom of caution.

J581.2. Lovers quarrel about means of escaping without being caught by husband. Escape route not as described. They are caught by returning husband. Calila pp. 111-12.

J581.3. Monk's enemies quarrel and thus save him. Thief wants to steal his cow; devil wants to capture his soul. They quarrel over precedence and he awakens. Calila p. 239; Exemplario 56i;; Tubach 4787. J600-J799. Forethought. J610. Forethought in conflict with others. J613. Wise fear of the weak for the strong.

J613.1. Frogs fear increase of sun's power (through marriage) will dry up their puddles. Esopete p. 35; Tubach 4677. J620. Forethought in prevention of other's plans. J621. Destruction of enemy's weapons.

J621.1. The swallow and the hemp-seeds. Birds to eat seeds. Heedless birds are caught in nets made from hemp grown from seeds. Swallow departs and makes nest in safety of human dwellings. Esopete p. 39; Lucanor Ex. 6; LBA cc. 745-54; Tubach 4686.

*J621.1.2. Trees not to supply wood for woodman's axe handle. Esopete p. 65; Tubach 444. J624. Uniting against a common enemy.

J624. 1. Mountain goats butting each other shed blood. Fox laps up spilled blood and is killed by goats. Calila p. 138; Exemplario 14r.

J624.3. Enemy brothers unite to fight a common enemy when outsider begins to insult one of them, a.b.c. 311; Tubach 714.

*J624.4. Horses, who had previously been enemies, unite when their owners turn them over to lion, a common enemy. Lucanor Ex. 9. J634. King takes measures against assassination.

J634.1. King, to avoid possible assassination, shaves beard rather than have

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barber shave him. Castigos MS A BNM 6559 25.141 (ADMYTE

84w); Glosa 1.1.6.32. *J634.1.1. King, to avoid possible assassination, has queen's quarters

searched before entering. Castigos MS A BNM 6559 25.141

(ADMYTE SAv); Glosa 1.1.6.32-33. J640. Avoidance of other's power.

J642.2. Traitor convinces king (Rodrigo) to turn swords into plowshares.

Enemy prevails. Glosa 2.2.19.29. J643. Care against future tyranny.

J643.1. Frogs demand a live king. King Log. Jupiter has given them a log, but they find him too quiet. He then gives them a stork who eats them all. Esopete p. 49; LBA cc. 199-206; Tubach 2221; cf. Tubach 292 (ants). *J643.2.1. Hawk eats doves who have elected him king. Esopete pp. 49-

50; cf. Tubach 1755, 3554. J644.1. Fox sees all tracks going into lion's den but none coming out. Does

not enter and saves self. Esopete p. 78; Tubach 2169. J651. Inattention to danger.

*J65 1.1.1. Hawk, engaged in eating nightingale's chicks, is caught by hxm-

ter. Esopete pp. 62-63. J65 1.2. Man, inattentive to the danger of drowning, persists in crossing river overburdened by load of precious stones. Drowns. LucanorEx. 38. *J651.3. Inattention to danger. Man is perched on branches over stream.

Dreaded serpent awaits his fall. Two mice are gnawing his branches.

Ignoring peril, he sees a beehive above and eats honey. Branches are eaten through, and he falls into mouth of awaiting serpent. Calila

p. 120; Exemplario 10z;-llr. *J651.4. Man, pursued by unicorn, climbs tree and eats apples, enjoys

view. There are poisonous snakes, toads, and other perils at foot.

Roots of tree are gnawed, and he falls into serpents' pit. Gatos 48;

Barlaam pp. 113-15; Especulo 379.280; Tubach 5022. J655. Approaching danger too familiarly.

*J655.3. Fox laps up bloodshed by battling goats. Calila p. 138; Exemplario

14r. J656. Avoiding things which are harmful by nature.

J656.1. Thornbush blamed by fox for wounding him. He should have known better than to lay hold of something whose nature is to lay

hold of others. Esopete p. 110. *J656.2. Emperor, fearful of lightning, takes pains to protect palace

against it. Goes out hunting on clear day, but storm overtakes him;

he is killed by lightning. Qifar p. 27. J657. Care in selecting the creature to carry one.

J657.2. Tortoise requests flight to see fields and mountains. Eagle drops him

and eats him. Gatos 1; Esopete p. 119; Tubach 625, 1832. J657.3. Crane persuades fish to let him move him from one lake into another,

eats fish. Calila p. 143; Exemplario 16r-167; J670. Forethought in defenses against others.

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J671. Practical and impractical defenses.

J67 1.1. Belling the cat. Mice decide that a bell should be put on cat, but

none are willing to tie it on. Gatos 55; Tubach 566. *J673.2. Prophet unperturbed when surrounded by enemy. Tells servant that more soldiers are on his side than against him. In morning, forces massed to protect prophet are seen. a.b.c. 58. J680. Forethought in alliances.

J681. Alliances which make both parties vulnerable.

J681.1. Rat and frog tie paws together to cross stream. Both carried off by kite. a.b.c. 58; Esopete pp. 24, 34; LBA cc. 407-16; Gatos 18; Tubach 3425. J700-J749. Forethought in provision for life.

J701 .2. King improves kingdom by making it smaller, stronger, and richer before leaving it to his sons. a.b.c. 289; Tubach 2909. J702. Necessity of work.

J702.2. King (queen) teaches children to work at all tasks to prepare

them for future needs, a.b.c. 325; Tubach 5383. J710. Forethought in provision for food. J711. In time of plenty provide for want.

J711.1. Ant and the lazy grasshopper. Lazy bird (grasshopper) is put to shame by thrift of industrious bird (ant). In winter he is in distress. Esopete p. 19. *J7 11.1.1. Ant and the greedy fly. Fly bites whom he will and eats best food from tables but only in the summer; in winter he dies while ant is secure from the cold beneath the earth. Esopete p. 53; Tubach 2097. J711.3. King for a year provides for future. Knowing that the custom is that he is to be deposed and exiled naked and without food to an island in a year, he has provisions sent to island beforehand. Lucanor Ex. 49; a.b.c. 366; Barlaam pp. 121-23; Especulo 243.163; Tubach 2907. J711.5. Industrious ant works always at its harvest to keep it dry. Brings stored grain out into sun to keep it safe. Lucanor Ex. 23; Tubach 265. J750— J799. Forethought: miscellaneous. J758. Beware of an interested adviser.

*J758.4. Beware of interested adviser. Crow advises eagle to drop snail to break shell. Crow eats meat of snail. Esopete p. 37 J800-J849. Adaptability. J810. Policy in dealing with great. J811. Wisdom of concession to power.

J81 1.1. The lion's share. Wolf divides booty unevenly giving entrails to

ailing lion. lion kills wolf. Fox then divides: gives lion meat and takes bones. LBA cc. 82-88; Gatos 15; Especulo 534.422; Tubach 3069.

J8 11.1.1. Lion divides the booty. Best part goes to himself as king of

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beasts; second, as strongest; third, as most valiant; fourth: "touch it if you dare." Esopete p. 35.

*J8 11.2.1. Lion, having broken vow of abstinence from meat, asks courtiers if his breath smells bad. Those who say yes, he kills. Monkey praises its fragrance and survives. Esopete p. 67; cf. Tubach 2205.

J811.4. Ruler angered by evil spoken about him is placated by gender explanation that they were spoken when drunk, a.b.c. 419.

*J81 1 .5. Ruler told he forgets nothing, except injuries. Must learn to pardon injuries. Castigos MS A BNM 6559 31.148 (ADMYTE 96r); Glosa 1.2.14.134. J815. Unpleasant truths must be withheld from the great.

J815.1. Liar rewarded by ape-king. King of apes asks visitors how they like his children (courtiers). Truthful visitor tells that they are very ugly and is punished. Liar praises their beauty and receives reward. Esopete p. 77; Gatos 28; Tubach 304. J816. Tact in reproving the great.

J816.4. Woman tactfully restrains amorous king. Sendebarday 1, Tale 1; Lucanor Ex. 50; Tubach 954.

*J816.5. King's mother (lion's mother) urges him not to kill falsely accused counselor (fasting jackal). Calila p. 311.

*J816.6. Conqueror's mother convinces him to be merciful to enemy. Glosa 2.2.4.139.

J^1.A soft answer turns away wrath. Captives of Romans tell them that merciful treatment will result in peace, a.b.c. 289 (not in Paris MS); Tubach 4127.

*J817.4. Pagan priest beats monk who had addressed him rudely but admires his teacher who treats him respectfully, a. b.c. 21 8; Tubach 1237.

*J817.5. Courtier gives king chance to exculpate self by relating tale of farmer frightened by lion's paw prints. King misunderstands and excuses himself from blame answering that lion may have been on land but had not hurt anyone. Sendebarday 1, Tale 1. J830. Adaptability to overpowering force.

J832. Reeds bend before wind (flood). Save themselves while oak is uprooted. Esopete p. 80.

*J836. Courtier pretends he will join king in retreat to leave the court and live in the wilderness, a.b.c. 75, 215 (not in Paris MS); Barlaam pp. 25-29; Lucanor "Ex.. 1. J850-J899. Consolation in misfortune. J860. Consolation by a trifle.

J861.1. Consoled by a drop of honey. Man in pit, precariously

supported by branches being gnawed by rodents, surrounded by perils, comforts self eating honey from hive. Calila p. 120; Exemplario 107 > -llr.

J869.1. Doves (partridges) in net console themselves because they think trapper's tears are from pity for them. Esopete pp. 76-77; Lucanor Ex. 13; Tubach 1773, 3606. J870. Consolation by pretending that one does not want the thing

one cannot have.

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J87 1 . The fox and the sour grapes. Pretends that the grapes he cannot reach are sour. Esopete p. 75. J880. Consolation by thought of others worse placed.

J88 1.1. More timid than the hare. Hares take heart when they see that

frogs are more timid than they. Esopete p. 5 1 . J883.1. Poor man sadly reduced to eating grain usually fed to cattle is con- soled by seeing other man following him eating his discarded husks.

Lucanor Ex. 10. J893. Consolation: spiritual recompense for temporal misfortune. J893.1. Consolation. Saint tells blind man that even flies have eyes but

that only man has eyes of the soul, a.b.c. 63. *J893.1.2. Blind woman consoled. Sight is occasion of sin. a.b.c. 63; Tu-

bach 1950. *J893.2. Sick man denied cure. Told that sickness is necessary to cleanse

soul. Especulo 320.224. *J893.3. Sick man denied cure. Rust is to iron as sickness is to hviman-

kind. Heat burns it away. Especulo 321.224. *J893.4. Saint prays that arrow wound not be healed. Pain will strengthen

him spiritually. Especulo 323.225. *J893.5. Dying man asks friends not to pray for cure but for a good end.

Better to suffer here than in afterlife. Especulo 324.225. *J893.6. Man who fell ill every year laments when one year he does not.

Fears that God has forgotten him. Especulo 325.225-26. *J893.7. Man whose three companions fall ill takes care of them. Laments

his own good health because God had forgotten him. Especulo 326.226. J893.8. Man feels closer to God when ill than when well. Cleric will pray

that he not be cured. Especulo 327.226. J900-J999. Humility. J910. Humility of the great.

*J911.2. Friar fasted for seventy weeks to gain understanding. Failed and

went to ask for help of other friar. Angel praised his acknowledgment of ignorance. Especulo 314.220. J912. Wise man humble in death.

J912.1. Dying king (sultan) orders that shroud be displayed to public. It is

all he will take with him. a.b.c. 121; Especulo 386.283; Tubach 4355. J912.2. King accepts offer of monument for his death as reminder of his

mortality and as lesson to others. a.b.c. 294. J912.3. Rich man (king) humbled by realization he cannot take wealth with

him. He laments the lack of servant after death but learns that he can

lean on God. Especulo 388.284. *J912.3. 1 . Rich man (usurer) ordered that one-third of wealth be buried with

him. Devils seen tossing gold in cadaver's throat. a.b.c. 123; Tubach

5039. *J9 12.3.2. King declares his love for Jesus upon receiving Host at moment

of death. Especulo 31.21. *J9 1 2.4. 1 . Great king says: "Many call me king of great armies. I say I am

king of dust." Especulo 305.214-17.

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*J913.1. Humble man becomes king. Falls ill because of change of

diet.

Wise man advises he return to simple foods, a.b.c. 81; Tubach 3843.
*J913.2. King unable to protect self from fly. Even kings are unable to

prevail against all. Especulo 312.219-20. J9 1 4. 1 . King David dances with common youths before the Ark of the Cove- nant to humble himself and please God. Castigos MS A BNM 6559

16.127 (ADMYTE 66z;). *J914.2. King shows humility. Offers drink to holy man before self. Holy

man humbly serves his chaplain before himself. Especulo 225.152.
*J914.3. Holy father removes clothes and bathes self and clothes in river.

Shows humility in face of grand receptions planned for him. Especulo

311.219. *J914.4. St. John Patriarch used clay drinking vessels to avoid arro- gance. Especulo 383.282. *J914.5. On day man is elected emperor, stonemason brings three kinds of

marble. Must choose stone for tomb. Especulo 384.282. J914.6. King (Xerxes) weeps, knows he will be dead in 100 years. Casti- gos MS A BNM 6559 (ADMYTE 88^;). J915. King of humble lineage cannot be flattered. Will not permit it. a.b.c.

10; Tubach 2906. J916. Abbot warned of official visit dresses as a beggar. Avoids vainglory.

a.b.c. 5; Tubach 13. *J916.1. Precentor refuses to accept praise for wise words, a.b.c. 9. J921. Noble and ugly holy man embraces man who calls him ugly saying he

loves those who see him as he really is. a.b.c. 320; Tubach 5016.
*J922. Humble abbot covers his face to hide such a worldly thing from

people, a.b.c. 63. *J922.1. Noble man gives up costiy garments when enters religious order.

Better to save soul in vile garments than to be damned in fine silk.

Especulo 427.325. J950. Presumption of the lowly.

J951.1. Ass in lion's skin unmasked when he raises his voice (when ears

are seen projecting from skin). Esopete p. 120; Gatos 22; Tubach 386. J951.2. Crow (jay) in peacock's (pigeon's) feathers unmasked. Esopete p.

53; LBA cc. 285-90; Tubach 1360. J951.4. Weasel paints self (dusts self with flour) to deceive mice. Esopete p.

75. *J951.6. Ram in mastiff's skin unmasked when thorns tear skin. Esopete

p. 98. J952. Lowly animal tries to move among its superiors.

*J952.6. Frog attempts to be a great physician. Shamed by fox. Esopete p.

120; Tubach 1692. *J952.7. Two smaller rams ridicule large ram in flight from danger which

they do not see. Esopete p. 78. J953. Self-deception of the lowly.

J953.1. Dog proud of his clog. Thinks it is a decoration. Esopete pp. 120-

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*J953.10.1.1. Flea descends from camel's back and tells him he can rest.

Camel replies that flea's weight made no difference. Esopete p. 79.

*J953.19. Mule scornful of fly that threatens to bite him. He will hasten but

only in fear of master's whip. Esopete p. 53. *J953.20. Ass thinks all animals fear him because hares flee when he brays.

Lion himibles him. Esopete p. 78; cf Tubach 386. J954. Foolish boast of ancestry by lowly.

J954. 1. Mule boasts of grandfather who was war-horse. Refuses to acknowledge father who was an ass. a.b.c. 199; Disciplina 4; Tubach 3432,

3829. J955. Lowly tries in vain to be greater than it is.

J955.1. Frog in vain tries to be as big as an ox. Bursts. Esopete p. 54;

Tubach 2219. J956. Ambitious branch chosen as king of trees. Vine and fig tree have re- fused. Esopete p. 1; Tubach 751. J1000-J1099. Other aspects of wisdom. J1010. Value of industry.

*J1012. King spends nights in study. Invents self-filling lamp to study through the night without interruption. Glosa 1.2.7.96-97; Castigos MS A BNM 6559 15.121 (ADMYTE 58r). J1020. Strength in unity.

J1022. Fight of lions and bulls. Lion (here wolf) succeeds only when bulls are separated. Esopete pp. 123-24. J 1024. Ringdoves (quails) caught in net. Rise up in a body and escape.

They fly to mouse friend of leader who gnaws the net and fires them. Calila p. 202; Exemplario 41r-42r. J 1025.1. Cranes, when united defeat all enemies. When they fight among

themselves they are destroyed, a.b.c. 60; Tubach 1315. J 1025.2. Cats unite in battle against wolf. Each one attacking distinct

parts of his body. They destroy wolf Calila p. 343; Exemplario 88r.

*J1 025.3. Horses who had previously been enemies unite when their owners

turn them over to lion. Lucanor Ex. 9. *J1 025.4. Deer unite and hunters cannot attack them. Especulo 102.68;

Tubach 1503. J1030. Self-dependence.

J1032. Stag found by master when overlooked by servants. Hides under hay

and escapes until master himself comes. Esopete p. 67; Tubach 4596. J1033. Gardener who plants vegetable tends it best (why wild plants grow

better than tended ones). Esopete pp. 9-10. J1040. Decisiveness of conduct.

J 104 1.2. Miller, his son, and the ass. Miller blamed when he follows his

son on foot; when he takes son's place on the ass; when he takes his son behind him; and when he puts son in front of him. Esopete pp. 153-54; Lucanor Ex. 2; Tubach 382. J1050. Attention to warnings.

*J1054.1. Chick disregards mother hen's warning to stay under her wing.

Kite carries him off. Gatos 36.

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J1060. Miscellaneous aspects of wisdom.

J 106 1.1. The cock and the sapphire (pearl). Prefers a single corn to a peck of pearls. LBA cc. 1387-91; Esopete p. 33; Tubach 3635.

J1062.1. Frog as beauty doctor unable to cure his own ugliness. Esopete p. 120; Tubach 1692.

J 1063.1. Mother crab blames children for not walking straight. Esopete pp. 119-20; Tubach 1311. J1064. Futility of trying to teach the stupid.

J1064.1. Bird killed by apes who will not believe her warning that firefly is not a fire. Calila p. 170; Exemplario 25r.

*J1 064.2. Swallow unable to convince other birds to eat hempseeds to prevent humans from using hemp for nets. LBA cc. 745-54; Lucanor Ex. 6; Tubach 4686.

*J1 064.3. Partridges will not believe warning that hunter with tears in his eyes intends to capture them. Lucanor Ex. 13; Esopete pp. 76-77. J1072. Person to be judged by own qualities, not by clothes.

*J 1072.3. King leaves bathhouse wearing rags. Not recognized; is mistreated. Lucanor Ex. 51.

*J1 072.4. Madman in rich household given master's clothes. Others cannot distinguish between them. Especulo 40.27. J1074. Value of silence.

*J1074.1.2. Value of silence. Would-be philosopher endures insults from great philosopher. Told he had proved himself by keeping quiet

re- torted: "I would have known I was a philosopher if you had been si- lent." a.b.c. 408; Tubach 3748.

*J1074.1.3. Value of silence. Abbot holds stone in mouth for three years to learn how to be silent. a.b.c. 409; Especulo 525.412; Tubach 4627.

*J1074.1.4. Value of silence. Bishop answered plea for edification with meaningful silence. Especulo 523.411-12.

*J1074.1.5. Value of silence. Monk relies on scriptural verse that warns against misspeaking. Especulo 524.412.

*J1 074.3. Vow of silence gives man power to see demons and angels carry off departing souls, a.b.c. 409. J1085. Money does not always bring happiness.

J 1085. 3. King sees poor man who is far happier than himself. a.b.c. 350.

J1100-J1699. CLEVERNESS J1100-J1249. Clever persons and acts. J1110. Clever persons.

Jl 1 14.0. 1 . Clever slave. Maimundus makes clever retorts to master. Dis- ciplina 27.89-90; a.b.c. 195; Tubach 4288.

*J1 1 14.0.2. Clever servant asked how much he could eat. Asks if ques- tioner means his food or the food of another. If another, he would eat as much as possible. a.b.c. 195. J1140. Cleverness in detection of truth.

Jl 141.14. Thief of church funds threatened with excommunication. Returns money and is absolved. Especulo 170.114-15.

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J1144. Eaters of stolen food detected.

Jl 144.1. Eaters of stolen food detected by the giving of an emetic. Esopete pp. 2-3. J1150. Cleverness connected with giving of evidence.

J1152. Witness cannot speak language of accusation: discredited. Rejected lover taught two parrots in a particular language to accuse mistress of household of infidelity. When tested, the birds know nothing more of the language. Calila p. 198; Exemplario 38v-39r; cf

Tubach 632, 3147.

Jl 153.1. Susanna and the elders. Prophet Daniel proves that elders had accused her falsely. Castigos 9.69; Gbsa 2.2.6.248; Tubach 4584.

Jl 154.1 . Parrot (magpie) unable to tell husband details of wife's infidelity. Wife simulates a rainstorm while cage is covered so that parrot gives husband a false report. Sendebare Day 1, Tale 2; Exemplario 25v-26v; cf Tubach 632, 3147. J1160. Clever pleading.

Jl 161.1. The two (three) joint depositors. Two men entrust money to women; she may pay it only in the presence of both. One comes to her to tell her his partner is dead. She hands over money. Other, still alive, demands his money. Before judge, first one must produce his "dead" partner. Cannot do it. a.b.c. 78; Sendebare Day 8, Tale 21; Tubach 3353.

Jl 161.4. Money in the stick. Before swearing, the borrower hands a stick containing the borrowed money to the lender. He then swears it has been repaid. a.b.c. 234; Especulo 459.358; Tubach 3352.

Jl 161.9. Drunk philosopher wagers that he can drink the ocean dry. Agrees to do so if the others will hold back streams emptying into the ocean. Agreed only to drink the ocean. Esopete p. 15.

Jl 162.4. Clever pleading. Youth in court for calling king a fool, proves truth of statement because king allowed himself to be duped by alchemist, ^ifar pp. 128-29; LucanorEx. 20; cf Tubach 89.

*Jl 162.5. Lawsuit over property. Plaintiff sleeps during proceedings; un- willing to see brother's unhappiness. Recovers his property. Especulo 101.67-68.

Jl 164. Clever pleading. Knight haled before king for beating blasphemer. Tells king just as he would fight to protect king's name, so he should fight to protect the name of the King of Kings, a.b.c. 53. J1169. Clever pleading: miscellaneous.

Jl 169.4. The ass beheaded. Alexander vows to sacrifice first thing he meets. It is a man riding an ass. Man pleads that ass preceded him. King amused, man spared. a.b.c. 118; Tubach 3289. J1170. Clever judicial decisions.

Jl 171.1. Solomon's judgement: the divided child. Two women claim child. Judge offers to cut it in two. Real mother reftises. Castigos 9.69; Tubach 4466.

Jl 172.1. Not the same purse as was lost. Finder of purse with 100 gold coins and a golden serpent (800 guldens) returns it and asks for

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reward. To avoid giving reward, owner says there had been two serpents (900 guldens). In court, wise intermediary helps finder. Judge rules that finder may keep purse because it was not the one lost. a.b.c. 367; *Disciplina* 17; *Esopete* pp. 141-42; *Tubach* 874, cf. 4090.

J 11 72.3. Ungrateful animal returned to captivity. A man rescues a serpent (bear) who in return seeks to kill his rescuer. (Snake liberated by shepherd bites him when freed.) Fox as judge advises the man to put the serpent back into captivity. *Esopete* pp. 86-87; a.b.c. 312; *Disciplina* 5; *Tubach* 4254, 4262.

*J1 172.3.3. Clever judge. Suspects that miscreant is hidden in hollow tree. Orders that fire be set to smoke him out. *Calila* p. 171; *Exemplario* 2(iv-21r, *Tubach* 4954.

Jl 174.1. Youth to be killed for kissing duke's daughter (pleads his love for her). Duke says: "If we kill those who love us, what shall we do with those who hate us?" Same prince forgives member of court who spat at him. a.b.c. 67.

J1176.2. Measuring the dregs. Some ftiU and some half-full oil casks left with man by landlord, who accuses him of theft. Fraud detected by measuring the dregs. Half-ftiU casks's dregs were measurably less than fiiU casks's. a.b.c. 390; *Disciplina* 16; *Esopete* pp. 140-41; *Glosa* 3.2.21.197-98; *Tubach* 3524. J1179. Clever judicial judgements: miscellaneous.

*J1179.1.1. Lawsuit: neither plaintiff awarded judgement. Both fox and wolf suspect and legally unable to bring complaint. *Esopete* p. 54.

*J1 179.5.1. Flea pleads innocence. When he bites man he is only following rules of nature. *Esopete* p. 113; *Tubach* 2081.

Jl 179.13. Cardinal's clever decision. The monks who arise earliest may sound bells for matins. There had been a great argument between clerics associated with the church and monks associated with a religious order. *Lucanor* Ex. 3 1 . J 11 80. Clever means of avoiding legal punishment.

*J1181.4. Man sentenced to be hanged is permitted to choose tree for his hanging. Cannot find suitable tree. a.b.c. 130; Tubach 4790.

*J1181.5. Sentenced to have eyes taken out, asked if he could select the instrument {el clavo}. Favor granted, but then he could not find a nail that suited him. a.b.c. 151; Tubach 1947.

*J1 189.4. Judge, forced to sentence own son to the loss of both eyes as punishment for adultery, offers one of his own so that law is satisfied. a.b.c. 224; Glosa 1.2.11.113-14; Tubach 1944.

*J1 189.5. Execution escaped by false confession by fiend (father's friend). Esopete pp. 137-39. J1210-J1229. Clever person puts another out of countenance.

*J1 2 1 5.2. "Eat spiritual food, " says monk to brother who criticizes work- ing at earthly pursuits like gardening. Will not give him "earthly" food. a.b.c. 425; Tubach 5386.

J1217.2. Simple man puts philosopher out of countenance by telling him that wisdom came before learning. a.b.c. 392.

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*J1217.3. Worldly man asks his brother, a monk, for money. Cannot ask other brother who is recently dead because he is dead to world. Monk responds he is even more dead to world. Especulo All.316-11 .

*J1217.4. Saint's father leaves him large inheritance. Saint says it is impossible because he died (withdrew from world) before his father. Especulo Al[^].311. J1250-J1499. Clever verbal retorts (repartee). J1260. Repartee based on church or clergy.

*J1 26 1.4.1. Moribund refuses sacrament because those offering it are not his peers. a.b.c. 153.

*J1 26 1 . 1 1 . Celibate acquiesces passively to widow's sexual advances. Claims to be free of guilt because she was active not he. Esopete p. 165.

*J1261.12. Bishop abstains from eating meat. Parishioner questions his sincerity: "You are eating my flesh and blood by stealing the cow that feeds me." Especulo 68.46-47.

*J1261.13. Saint, served meat, tells bishop he has not eaten dead animals since he entered religious life. Bishop responds: "Since I entered religious life, I have not slept, nor have I permitted anyone who complained about me to sleep." Especulo 504.397. J1262.4. Levity regarding biblical passages.

*J1 262.3.1. "Give and you shall be given. " Monks ask that two servants who had been dismissed be returned to restore prosperity. They are named "Give" (Dad) and "Given" (Dado). Especulo 241.162.

Jl 262.5.2. Parishioner hears preacher say that alms are returned "100 to 1." Gives cow expecting to receive 1 00. a. b. c. 1 39; Tubach 176, 4089.

*J1 262.5.3. Saintly man's steward dispensed five coins instead of ten to beggar. Because God returns hundredfold, steward must repay five hundred coins, a.b.c. 140; Tubach 176, 4089.

*J1 262.5.3.1. Merchant gives wealth to God because he will be rewarded hundredfold. Digs and finds gold worth three hundred silver pounds. Especulo 244.164.

J1262.6. "You don't blame a toolmaker for making all manner of tools, both harmful and helpful, so why blame God for making bad beasts as well as good ones?" a.b.c. 56.

*J1 262.7.1. "Think about Judgement Day just as criminal thinks about execution day" says abbot to monks. a.b.c. 70; Especulo 194.134-35; Tubach 1229.

*J1262.10. "If you cannot see the soul in the living man, how can you expect to see it in the dead body?" says wise man to atheist. a.b.c. 24. J1263. Repartee concerning clerical abuses.

*J1263.1.5. Devil sends archbishop letter saying that all ignorant, stupid priests had been sent him by devil. a.b.c. 196.

*J1 263. 1 .6. Devil leaves message on scholar's hand. Greets church officials whose behavior sends so many to inferno by example. Especulo 470.371.

*J1263.1.7. Devil marks messenger's face. Carries message of clerical ignorance. Marking cleansed by holy water. a.b.c. 196; Tubach 3032.

J1263.4. Repartee concerning clerical luxury.

Jl 263.4.2. Man calls St. Peter and St. Paul fools for enduring poverty if rich abbots can reach heaven too. a.b.c. 152; Especulo 472.371-72; Tubach 3716.

*J 1263.5.4. Saintly man's steward told to give beggar three coins, holds one back; then charitable men give them two hundred coins. Saint says: "Accept these coins, but know that you took a hundred from me when you held back one from beggar." a.b.c. 141; Especulo 240.161, J1269. Repartee based on church or clergy: miscellaneous.

*J1269.14. Holy man sees sinner. "He today, I tomorrow." a.b.c. 228.

J1269.16. "Have you given up as much as I?" Previously wealthy monk, criticized for sleeping in comfortable bed, responds, a.b.c. 258; Tubach 539. J12S0. Repartee with ruler (judge, etc.).

J1281. Man cries out "Tyrant!" He is answered: "If I were a tyrant, you would not say so." a.b.c. 346; Castigos MS A BNM 6559 31.147 (ADMYTE 96z); Glosa 1.2.14.133; Tubach 5011.

*J1281.1. Caesar proves he is no tyrant by letting courtiers insult him for his baldness, his humble lineage, a.b.c. 346; Glosa 1.2.14.132-33; Castigos MS A BNM 6559 31.148 (ADMYTE 95r).

*J 128 1.1. 2. Empress offers judge great honors if he will make false judge- ment. He replies: "I do not want honors at the price of the truth." Especulo 396.292.

*J1281 .2. King retorts to insulting ambassador who had said he should be hanged. He tells him he is better than those who sent him to insult him. a.b.c. 345; Castigos MS A BNM 6559 31.148 (ADMYTE 96r).

*J1281.3. "Friend, if I am a dwarf, then I have need of good stilts," responds Julius Caesar to a jeerer who thought to insult him. Castigos MS A BNM 6559 13.118, 82.215 (ADMYTE 96v); Glosa 2.1.13.65.

*J1 28 1 .3. 1 . Caesar hears insult without anger. Said to be baker's son. Cas- tigos MS A BNM 6559.31.147 (ADMYTE 95r); Glosa 1.2.14.133.

*J1281.3.2. Scipio told he is no warrior. "My mother bore me to be

em- peror, not warrior." Castigos MS A BNM 6559 31.147 (ADMYTE 96r); Glosa 1.2.14.133.

*J 128 1.3. 3. Vespasian told that foxes can shed coat but not heart. The emperor can shed neither. "To such men we owe laughter, to ourselves correction and to evil ones punishment." Castigos MS A BNM 6559 31.147 (ADMYTE 96r); Glosa 1.2.14.133.

*J1281.4. "Move along where the king won't hear you." King, sitting behind curtain, hears men reviling him. Lets them know he has heard, a.b.c. 341; Castigos MS A BNM 6559 31.147 (ADMYTE 95[^]); Glosa 1.2.14.133-34; Tubach 2908.

*J1281.5. Alexander asks desert philosophers what gift he might give them. They reply "Immortality." He, as a mortal cannot grant them this. They reply: "If you are mortal, why do you do so many evil things?" Especulo 385.282-83.

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*J1281.6. "/ would rather that you smeUed of other things than unguents and scents. " Ruler with sensitive nose denies important post to noble youth, a.b.c. 323.

*J 128 1.7. King invites enemy to dinner. Serves him dish prepared with flesh of guest's sons. Asked if meal was good, says: "In the king's house all meals are pleasing." Castigos MS A BNM 6559 13.118 (ADMYTE 52[^]);).

J1281.8. Flatterers tell Alexander he is son of Jupiter. He replies: "This arrow wound proves I am mortal." Castigos MS A BNM 6559 (ADMYTE 111r).

*J1 283.1. Alexander and gift. Gave man a city. Man protested he was unworthy. "If you do not merit it, then it is not fitting for me to give it to you." a.b.c. 97; Castigos MS A BNM 6559 14.119; Glosa 1.2.17.155; Qifar[^]. 99; cf. Tubach 100.

*J1 283.2. King excuses self from giving money to friend. Friend first asks for large amount, and king tells him it is too much for a friend to ask. When man asks for lesser amount, king tells him it is a sum not fitting for a king, a.b.c. 321; Qifar p. 99.

J1289.10. King will destroy city. Annoyed by plea of philosopher, says

he will do nothing philosopher asks. Philosopher asks him to destroy city. City is saved, a.b.c. 233; Tubach 105.

*J1 289. 10.1. Noble will destroy monastery if son does not return to secular life. Son agrees, provided that father will agree to change law that sons and fathers must meet the same end. Father enters monastery. *Especulo* 387.283-84; cf. Tubach 4183.

*J1 289.21. Caesar offers to send lawyer to defend veteran soldier. Soldier says: "When I was your soldier I fought for you, I did not send in a substitute. " Caesar appears in court for him. a. b.c. 31 9; Tubach 4181.

*J1 289.22. Emperor asks pirate: "Why are you a pirate?" Responds: "I am only doing what you do on a larger scale." a. b.c. 42; *Castigos MS A BNM* 6559 31.137 (*ADMYTE* 95r); *Glosa* 1.2.10.110-11; *Tubach* 113.

*J1 289.23. Only booty he had earned from African military campaign was his nickname, says Scipio Africanus when accused of having profited from African campaign, a.b.c. 255; *Glosa* 1.1.7.38.

*J1 289.24. Knight cuts horseshoe with sword. Duke demands knight's sword but is unable to cut even a nail with it. Knight says: "Sir, I gave you the sword, not the strong arm." *Especulo* 560.453-54; *Tubach* 4694.

*J1 289.25. "My tongue does not belong to you," retorts condemned man to king as he bites it out and flings it at king. *Castigos MS A BNM* 6559 31.148 (*ADMYTE* 96r); *Glosa* 1.2.14.134; cf. *Tubach* 4911.

J1 289.26. Physician threatened with death by tyrant. "When you harm God's creatures, remember that only God can cure you." a.b.c. 373.

*J1289.27. Theodosius condemned to be crucified. "It does not frighten me. I can die on earth or up in the air." *Glosa* 1.2.14.134; *Castigos MS A BNM* 6559 31.148-49 (*ADMYTE* 95[~]).

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J1310. Repartee concerning wine.

*J1319.2. Mouse in wine vat. Promises cat anything if he will save him. Breaks promise, telling cat, "I was dnmk when I promised." *Gatos*

56; Tubach 3426. J1320. Repartee concerning drunkenness.

*J1 320.0.1. Drunken man taunts bishop with invitation to eat on fast day. Bishop replies: "You will dine today in hell." Man dies. Especuh 10.8. *J1325. Why English are short lived. Drink more in four years than others do in twenty (rather than eat). Teacher explains: "God did not want to deprive others of sustenance so deprived them of food." Especuh 196.137. J1340. Retorts from hungry persons.

J1341.5. Hungry apprentice attracts master's attention by saying he is in- sane. a.h.c. 102; Disciplina 20.76-78; EsopeteY>^. 151-52; Tubach 2753. J1369. Rude retorts: miscellaneous.

*J1 369.6. "Cursed be the words of your mouth, " retorts precentor to false flatterer who has said "blessed be the words of your mouth." a.b.c. 9; Tubach 2078. J1370. Cynical retorts concerning honesty.

*J1374. Philosopher sees bailiffs leading thief to gallows. He says: "I see greatest thieves leading a lesser one to the gallows." Especuh 66.46. J1390. Retorts concerning thefts.

*J1397.1. Owner of sheep rebukes neighbor. Man asks neighbor what hap- pened to sheep when he chased the wolf that had stolen it. Neighbor says he caught wolf but ate the sheep instead of returning it to owner who says: "You are as bad as the wolf." ^ifar p. 60. J1420. Animals retort concerning danger.

J 1421. Peace among the animals (Peace fable). Fox tries to beguile cock by reporting a new law establishing peace among animals. Dogs ap- pear; the fox flees. "The dogs have not yet heard of the new law." Esopete pp. 63-64; Tubach 3629. J1430. Repartee concerning doctors and patients.

*J1 432.1. "It hurts where you touch me," says sick ass to wolf as his doctor. Esopete p. 78. J1434. Streniwus cure for madness. Doctor throws patient into a pit of water. Servant warns hunter (a person who engages in a mad activi- ty) to flee before master throws him into the pit also. Esopete p. 152. *J1434. 1 . "/ am well. Take me out of the pit. " So says patient put in pit of water as cure for insanity. Esopete p. 152. J1440. Repartee: miscellaneous.

*J1440. 1 . Man considering taking holy orders told to be like an ass: obedi- ent. a.b.c. 31 A; Tubach 390. J1442.1. Cynic wants sunlight (Socrates to royal hunters) or (Alexander to Diogenes): "What can we do for you?" "Get out of my sunlight. Don't take away from me what

you can't give me." a.b.c. 348, 427; Tubach 1673.

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J 1442. 1.1. Plato says he is ruler's superior because he is guided by reason and ruler is guided by will. a.b.c. 259.

*J1442. 14. "/ know where my shoe pinches, " says man rebuked for leaving his wife whom all regard as good. a.b.c. 371 (not in Paris MS); Tubach 4339.

*J1442.15. "Thanks for your kind words, but may your deceitful eyes go blind." So says wolf to shepherd who hid him from hunter but winked in hunter's direction to betray him. Esopete p. 75.

J1454. The lion and the statue. A man points out the statue to show the supremacy of man. The lion: "If it had been a lion sculptor, the lion would have been standing over the man." Esopete pp. 78-79.

J1473.1. The greedy dreamer. Shepherd dreams he is offered a price for his sheep. In dream demands an even higher one. Wakes, finds he was dreaming and is willing to accept the lower one. Disciplina 31; Tubach 1788.

*J1476.1. The earthen pot humbled. Rain water: What is your name? Pot: A fine pot made for years of service. River: You shall soon be mud again. Esopete p. 128.

J1488. What the bear whispered in his ear. Paid guide climbs tree and leaves traveler to mercy of bear. Traveler feigns death, and the bear sniffs him and leaves. The guide: "What did the bear say to you?" He said, "Never trust a coward like you." Esopete pp. 121-22.

*J1489. Evil king finds sentry asleep. Sentry says he was not asleep: "I was thinking that the magpie has as many white feathers as black." Is spared because it is so. Caught again he replies: "I was thinking that the vixen has as many bones in her tail as in her spine." Is spared because it is so. Caught a third time he says: "I was thinking you are the devil's man, and he will come and get you." That day devils come and carry off evil king, a.b.c. 114.

J1494.1. Lame knight says he is better soldier. Will stand and fight, not flee. Glosa 1.2.13.125. J1500-J1649. Clever practical retorts. J1510. The cheater cheated.

*J1 5 1 0. 1 . Fraudulent claim by stag made in presence of wolf whose presence intimidates sheep into acknowledging debt. Repayment scheduled for when wolf will not be present. Esopete p. 52.

*J1510.2. Usurers cheated. Warrior deposits sand-filled chests with usurers as surety for a loan. CMC w. 80-212. J1511. A rule must work both ways.

*J1 5 11.9.1. Employer says she has eyes in buttocks to supervise clever slave's actions. He uncovers them while she sleeps. Esopete p. 16.

*J151 1.21. Envious guest collects all bones from meal and heaps them on plate of favored newcomer, leaving his own plate empty. Calls attention to newcomer's greed. Newcomer retorts: "I have done what is natural. I have eaten the meat and left the bones. My companion has behaved like a dog. He has eaten both meat and bones." *Disciplina* 21.

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J1512.2. To return the eye to the one-eyed person. "Let me have yovir other eye so that I can see whether the one I bring you matches." *Sendebat* Day 8, Tale 22. J1521. Swindler's plan foiled.

*J 152 1.1.1. Peasant kills fox who betrayed wolf in order to get wolf's food supply. Esopete p. 63. J1522. Rebuke to the stingy.

*J1 522.3. Gemstone merchant hires artisan to polish stones. Artisan sees stringed instrument. Merchant tells him to play it. End of day, merchant denies him his pay. Answers: "You told me to play it." *Calila* p. 113; *Exemplario* 9r. J1528. Dream interpretation answered by new interpretations.

*J1528.1. Malicious interpretation of royal dream corrected by new interpretation by philosopher. Revised prophecies come true. *Calila* p. 286. J1530. One absurdity rebukes another.

J1531.2. The iron-eating mice. Rogue claims that mice have eaten the iron entrusted to him by dupe. Dupe abducts rogue's son; says that a falcon carried him off. Explains that in land where mice eat iron,

falcons can carry off children. Rogue returns iron; dupe returns son. Calila p. 175; Exemplario 19r; Esopete p. 167; cf K1667.

*J1531.4. Husband paints lamb on wife's abdomen to ensure her chastity during his absence. Returns after long absence to find that her lover has repainted it; it is now a full-grown ram. LBA cc. 474-87.

*J1 539.2.1. Aesop's master steals pig's foot from pot to incriminate him. Aesop and master both replace stolen pig's foot in pot. Too many in pot. Esopete p. 10. J1540. Repartee between husband and wife.

J1546. Woman curious about senate's secret deliberations. Son (husband) tells her they have decided that each man may have many wives. Gullible woman believes it. a.b.c. 394; Tubach 5269. J1550. Practical retorts: borrowers and lenders.

*J1 552.5. Holy man allows borrowers of bread to repay what they owe on honor system. Violator who has not ever repaid finds storehouse empty. a.b.c. 310; Especulo 233.157-58. J1565. Inappropriate hospitality repaid.

J1 565.1. Fox and crane invite each other. Fox serves the food on a flat dish so that the crane cannot eat. Crane serves his food in a bottle. Esopete p. 52; Tubach 2170.

J1 565.2. Bees serve honey for dinner to beetles who eat very little. Bees invite bees and serve them animal dung. Bees do not eat. Gatos 34.

J1 566.1. Philosopher spits in king's beard because no place in elegant palace is suitable for spitting. a.b.c. 188; Tubach 525.

J 1577. Deceptive invitation to a feast. Vulture invites birds to dinner and eats them (lion and foxes). Esopete p. 78; cf Tubach 2169. J1580. Practical retorts concerning almsgiving.

*J1 580.0.1. Saint leaves possessions to poor. Tells his two unmarried sisters-

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ters: "God who made you will provide for you just as he did for me." Especulo 43.29-30. *J1592. Impoverished scholar gives

knowledge in form of grammar lesson

instead of alms, a.b.c. 131; Tubach 173. J1600. Practical retorts: miscellaneous.

*J1 600.1. Who lost the sword? Man asks sword who lost it. Sword:

"What matters is how many men I have lost." Esopete p. 79. J 1607. The testament of the dog. The owner of a dog has him given a

Christian burial. Hearing protests, the bishop thereupon pretends that the dog has left the church a large legacy. Esopete pp. 152-53;

cf. Tubach 4949. J1608.1. Fox asks mule about its identity, its parentage, its name. Mule

says its father wrote information on hoof. Fox sees through trick.

Esopete p. 85; Tubach 3432. *J1 623.1. Drunkard cured of seeing double. Returns home drunk, sees

wife and his two children. Accuses her of infidelity because sees four children. Kills her and children. Sober, he kills self. Especulo

198.138. *J 1623.2. Drunkard returns home. Demands that wife undergo ordeal by

burning metal. She agrees but tells him he must hand her the red-hot poker. Pain restores him to sobriety. Especulo 200.139-40; cf. Tubach 59. J1634. To follow the king. In order to test a favorite, king says he will

retire from world and offers him the regency. On advice from philosopher, favorite says that he will accompany king into retirement.

a.b.c. 215 (not in Paris MS); Lucanor Ex. 1; Barlaam pp. 25-29. J1647. Priest asked to preach short sermon says, "He who is of God hears

his word, therefore you are not of God." a.b.c. 362; Tubach 4244. *J 1647.1. Preacher tells king who is too busy hunting to hear sermon that

sermons are for those who will listen and benefit from them. Qifar p.

75. J1650-J1699. Miscellaneous clever acts. J1661. Deductions from observations.

*J1661.1.2.2. Deduction that prince (king's son) is not his. Sickened by

cooked meat. Queen's lover ate only raw meat, a.b.c. 175; Tubach

500. *J 166 1.1. 2. 3. Deduction that king is illegitimate. His nature is revealed by

his behavior. He rewards favorites with bread, therefore he is son of

a baker. a.b.c. 313; Tubach 500. J 166 1.1. 5. Deduction that horse was reared on milk of a she-ass. Horse is

observed to shake ears like an ass. a.b.c. 313; Tubach 2611.

J1661.1.6. Deduction by feeling stone to test value. Warmth of stone shows

that it contains a worm, a.b.c. 313; Tubach 5391. J1662. Cat's only trick. She can climb tree to escape hunting dogs, but

fox, who brags about knowing many tricks, is captured. Gatos 40;

Esopete pp. 87-88; Especulo 24.16; Tubach 2180. J 167 5. Clever dealings with a king.

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Jl 675.0.1. Knight hailed before king for beating blasphemer. Tells king just as he would fight to protect king's name, so would he fight to protect the name of the King of Kings. a.b.c. 53.

J1700-J2799. FOOLS AND OTHER UNWISE PERSONS

J1700-J1729. Fools (general). J1730-J1749. Absurd ignorance.

J1733. Why the pigs shriek. The sheep does not understand why the pig being carried to slaughter shrieks. Esopete p. 1 1; Tubach 3775.

J1744. Ignorance of sexual relations.

*J1 744.2. Naive new bride compares husband's penis with that of an ass and finds him wanting. Esopete pp. 165-66.

*J1745.1.1. Absurd ignorance of sex. Pious maiden (mm) convinced by go-between that God does not see what is done at night. Spends night with go-between's customer. a.b.c. 108; Tubach 1436.

*J1 745.3. Foolish young woman sees copulation between youth and ass. Told he is giving beast sense, she asks for same treatment. Esopete p. 24.

*J1 745.4. Sheltered prince shown all forms of human and animal life for first time was told that young women are devils who deceive men. Asked what he liked best, chose the "devils." Barlaam pp. 261-63.

*J1 745.5. Inexperienced young monk (never having seen a woman) is told that women are goats. Obsessed by what he had seen through window is unable to eat (meat) because he felt so sorry for the poor goat. a.b.c. 300. J1750-J1849. Absurd misunderstandings. J1750. One animal mistaken for another.

*J1 756.2. Horse thief mistakes lion for horse and movmts him and rides until daybreak. Sendebare Day 6, Tale 14. J 1760. Animal thought to be an object.

J1761.3. Firefly thought to be afire. Bird who tries to keep monkeys from this error is killed by them. Calila p. 170. J1772. One object thought to be another.

*J1772.15. Fire thought to be food. Esopete p. 65. J1780. Things thought to be devils, ghosts, etc.

*J1781.4. Man thought to be devil (storm) by lion. Man rides lion all night, thinking it to be a horse. Sendebare Day 6, Tale 14. J1790. Shadow mistaken for substance.

J1791 .3. Diving for cheese. Animal sees moon reflected in water and think- ing it cheese, dives for it. Disciplina 23; a.b.c. 363; Tubach 1699.

J1791.4. Dog drops meat (cheese) for the reflection. Crossing a stream with meat in his mouth, he sees his reflection; thinking it another dog with meat, he dives for it and loses his meat. Esopete p. 34; Exemplario 9v; Calila p. 114; LBA cc. 226-29; Especulo 41.a.28; Tubach 1699.

J1791.8. Duck dives for star, thinking it is fish. The next day when she sees fish, she lets it escape. Calila p. 155.

J1792. Picture mistaken for original.

J1793. Mask mistaken for face. Esopete p. 53. J1810. Physical phenomena misunderstood.

*J1 8 10.0.1. Bird mistakes falling of leaf for falling of sky. Frightened. Gatos 3.

J1812.2. Hares think sound of waves is great danger to them. LBA cc. 144- 50. J1820. Inappropriate action from misunderstanding.

*J1 820.1. Satyr drives man away because he blows on hands to warm them and on wine to cool it. Esopete pp. 126-27.

*J 182 1.2. Birds see watery eyes of hunter and think he weeps for them in pity. Esopete pp. 16-11 , Gatos 4.

*J1 849.5. Abbot sends monk for manure; he returns because a lioness lives where the manure is. Told to rope her and bring her here. Credulous monk tries, and she resists until he tells her that abbot had sent him. Abbot says: "Just as you are witless, you have captured a witless beast." a.b.c. 317; Especulo 415.313-14; Tubach 3075.

*J1 849.6. Goose too heavy to fly well asks crow to help. Crow tries to lift him but cannot and accuses goose of resisting. Gatos 38. J1850-J1999. Absurd disregard of facts.

Jl 853. 1.1. Money from the broken statue. Fool sells goods to a statue, and when it will not pay him, knocks it to pieces. He finds a treasure inside. Esopete p. 110. J1880. Animal or objects treated as if human: miscellaneous. J 188 1.2. Animal sent to go on errand by itself.

J 188 1.2. 2. Peasants must make overdue payment. They tie money to the neck of a fleet-footed animal, a hare, telling it to take it to creditor. Gatos 44. J1891. Object foolishly blamed.

*J1891.4. Blacksmith not to be blamed because tools can cause damage. a.b.c. 56. J1900. Absurd disregard or ignorance of animal's nature or habits.

J 1909.1. Fisherman fails to make fish dance to his flute. Later they

jvimp about without the aid of his flute. Esopete p. 110; cf Tubach 2053.

*J1909.1.2. Hyena (jackal) captured by peasants. Good peasants plead for his safety and feed him in pit where he is captive. He escapes, takes revenge on those who wanted to kill him. Esopete p. 76. J2050-J2199. Absurd shortsightedness. J2061. Castle-in-air shattered by lack of forethought.

J2061.1. Air-castle. Jar of honey suspended over hermit's head. He dreams of selling honey and through successive transactions becoming tremendously wealthy. In dream he will punish disobedient offspring. Raises stick and shatters jug of honey. Calila p. 264; Exemplario 66r-667;; Tubach 3286.

*J206 1.3.1. Air-castle. Jar of honey to be sold. Woman on way to market to sell honey laughs with joy at future wealth and knocks jar off head. Lucanor Ex. 7; Tubach 80.

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J2066. Foolish waiting.

J2066.4. Wolf scorns salt meat in false expectation of other food. LBA cc.

166-19; Esopete pp. 91-93. J2066.5. Wolf waits in vain for nurse (mother) to throw away child. She

has threatened to throw the child to the wolf. Esopete p. 119. J2070. Absurd wishes.

J2071. Three foolish wishes. Three wishes will be granted: used up foolishly. Wife tells man to wish for many women. Unhappy with many

women, she advises him to wish that God free him from women.

Wish granted. He is alone. Then must use third wish to restore his

wife. Sendebare Day 1, Tale 17; Tubach 5326. *J2072.5.1. Short-sighted wish. Camel wishes for horns. Punishment: his

ears are cropped instead. Esopete p. 121; Tubach 838. *J2072.5.2. Short-sighted wish. Bees wish for lethal sting. Punishment:

their sting is suicidal instead. Esopete p. 112. J2074. Twice the wish to the enemy. (The covetous and the envious.) A

can have a wish, but B will get twice the wish. A wishes to lose an eye so that B may be blind. a.b.c. 217; Esopete p. 125; Especulo 328.228-29; Alexandre cc. 2360-65; Tubach 560. J2080. Foolish bargains.

*J2084. Buyer of sandalwood bums a small bit to convince seller that it

is worthless in his town. Will take it for whatever seller will ask.

Seller learns it is worth weight in gold. Seller asks impossible task or return of merchandise. Sendebare Day 8, Tale 22. J2092. The trusted porters. Man finds treasure but is robbed by porters

he has hired to free him from trouble of canying it. Calila pp. 91-92; Exemplario 2r. J2100. Remedy worse than disease.

J2102.3. Bald man aims at fly. Hurts his head. Esopete p. 52; Tubach 458. *J2102.3.1. Heretic aims at fly that lights on head. Hits it so many times

that heretic dies. Gatos 6. J2103. Expensive extermination of rodents.

J2103.1. The cat to guard the cheese. Man puts cat in chest to keep mouse from eating cheese. Cat kills mouse and then eats cheese.

Gatos 16; Especulo 65.45-46; Tubach 886. J2107. Taming the bull by cutting off its horns. It makes him more violent. Esopete p. 126. J2 112.1. Young wife plucks husband's grey hairs. Old wife his black. Soon

all are gone. Esopete p. 113; Tubach 2401. *J21 19.1.2. Man asked friend for advice for eye pain. Take them out and

put them in your pocket. a.b.c. 76; Tubach 1952. J2120. Disregard of danger to objects (or animals).

J2129.3. Getting all the eggs at once. Hen lays golden eggs; is killed.

Alexandre c. 143. J2130. Foolish disregard of personal danger.

*J2131.1.2. Blind men given pig on the condition they beat it to death

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with sticks. They beat each other instead. a.b.c. 64; Tubach 698. *J2121.1.4. Numskull deceived into removing eyes to cure headache, a. h. c.

76; Tubach 1952. *J2131.5.8. Disregard of danger. Lamb disregards danger of seeking

refuge among wolves when fleeing dogs. Alexandre c. 1780. J2132.5. Animal allows self to be tied to another's tail and is dragged to

death. Esopete pp. 24, 34; Tubach 3425. J2133. NumskuU faUs.

J2133.9. Blind men fall into abyss. A blind man, accepting as his guide

another blind man, falls with him into abyss. Lucanor Ex. 34; Tubach 701. J2135. Numskull starves self.

*J2135.1.1. Members to starve belly. This brings about death of entire body. Esopete p. 66; Tubach 570. J2136. Numskull brings about own capture.

J2136.5.1. Thief stops to admire beautiful things before stealing them.

Caught. a.b.c. 101; Disciplina 30; Tubach 4782. *J2136.5.10. Careless thief in poor man's house steals last bit of poor

man's flour. Putting it under his cape he drops goods stolen elsewhere. Poor man attacks thief who leaves without cape and stolen

items. Exemplario 4r-4v; Calila pp. 96-97. J2137. Death through lack of foresight.

J2137.1. The louse invites the flea. The flea bites the man and jumps away. The bed is searched, and the louse killed. Calila p. 152. J2137.5. Sheep killed by butcher, who they are persuaded will spare them.

They betray each other. Esopete p. 76. *J2 137.5.1. Young rams butchered because they did not heed advice of

elders. Esopete p. 78. *J2 137.8. Tiger as proposed defender of other animals is unexpectedly

wounded by well-hidden hunter's arrow. Esopete p. 123. *J2 159.1. Man inattentive to the danger of drowning persists in crossing

river overburdened by load of precious stones. Drowns. Lucanor Ex.

38. *J2 159.2. Man loads self with such heavy burdens that the weight causes

his death, a.b.c. 260 (not in Paris MS); Tubach 2135. J2160. Other shortsighted acts. J2172. Shortsightedness in caring for livestock.

J2 172.1. The shepherd who cried "Wolf too often. When the wolf really

comes, no one believes him. Esopete p. 111. J2175. Shortsightedness in dealing with children.

J2175.4. Man lets son play in river. Son drowns, and man drowns trying

to save him. Sendebare Day 2, Tale 3. J2190. Absurd shortsightedness: miscellaneous.

J21 99.4.1. Fool protects shoes. Treads on thorns to protect shoes and

hurts feet. a.b.c. 37; Tubach 4351. *J2 199.5. Greedy husband supplies wife to an inexperienced fat prince because he believes him to be impotent. When the prince and the wo-

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man evidently enjoy each other, the husband kills himself. Sendebare

Day 4, Tale 9. J2200-J2259. Absurd lack of logic. J2211. Logical absurdity based upon certain false assumption.

*J221 1.5. Man shows lion a picture of a lion overcome by a man. Lion not convinced. Later in amphitheater he defeats the man. Esopete pp. 78- 79.

J2238. Book gives wisdom. A man believes himself wise because he has a book that he uses but does not understand. Calila pp. 92-93.

*J2238.1. Fool asks for rhetorical rule. Given Ciceronian rule, memorizes it, and recites it to audience instead of applying it. Exemplario 2r, Calila p. 92. J2260-J2299. Absurd scientific theories. J2273. Absurd theories concerning the sky.

J2273.1. Bird thinks sky will fall if it does not support it. Leaf falls on feet and frightens it. Gatos 3. J230(H2349. GuUible fools.

*J2301.4. Gullible husband and wife both believe evil old woman. a.b.c. 370 (not in Paris MS); Lucanor Ex. 42; Tubach 5361.

*J230 1.4.1. Gullible husband believes wife's account of an admonitory dream. Her actions have saved him. Sendebare Day 6, Tale 16.

*J2301.4.2. Gullible husband. Heron finds spot where fish abound. Wants it all to himself and his family. Heron wife tells her friend (a curlew) to pretend to be willing to share another such spot with husband. Husband invites curlew. Calila p. 339.

*J2301.4.3. Husband hides under wife's bed. She spends night with lover and tells lover how much she loves husband. In morning, gullible husband commiserates with her over her sleepless night and urges her to stay in bed. Calila p. 241.

*J2301.4.4. Husband's good eye treated so that lover can depart. Had returned with one eye wounded. a.b.c. 161; Disciplina 9; Esopete pp. 147-48; Talavera 2.10.188; cf. Tubach 1943.

*J2301.4.5. Wife outwits husband with extended sheet. Enables lover to leave house unseen, a.b.c. 162; Esopete p. 148; Disciplina 10.

*J2301.4.6. Wife entertains lover during husband's absence. Husband returns and mother-in-law (guardian) counsels lover to pretend he is fugitive from street rufians. Disciplina M; Esopete pp. 145-46; Tubach 4692.

*J2301.4.7. Husband locked out. Wife tricks husband into thinking she has drowned in well. He leaves, and she locks him out. a.b.c. 303; Disciplina 14; Talavera 2.1.147 n. 36; Tubach 5246.

*J2301.4.8. The husband temporarily blinded so that lover can leave unseen. Wife sprays his eyes with mother's milk. He hears noise; she

tells him it is the cat. Talavera 2.10.188; cf Tubach 1943.

*J2301.4.9. Wife's lover under bed. Husband returns home. She has husband turn round to brush hair off his clothes. He hears lover leave; she tells him it is the cat. Talavera 2.10.188-89.

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*J2301.4.10. Wife's lover under bed. Husband returns home. Wife tips over candle, extinguishing it. Sends husband out for light. Talavera 2.10.189.

*J2301.4.11. Wife's lover behind curtains. Husband returns home. Wife shows husband a new kettle she says has holes in it. Holds it in front of his eyes, slaps it loudly. Husband neither sees nor hears lover leave. Talavera 2.10. IS9.

*J2301.4.12. Husband paints lamb on wife's stomach before leaving on trip. Stays away years; returns to find ram portrayed (painted by lover in his absence). Wife retorts: lamb had matured with the years. LBA cc. 474-85.

*J2304. Gullible priest believes tricksters who tell him that deer (bought for sacrifice) is dog. Calila p. 236; Esopete pp. 167-68; Tubach 2975.

J2312. Naked person made to believe he is clothed. Tricksters pretend to make clothes for the emperor. Cloth is visible only to those of legitimate birth. None at court are willing to admit they cannot see it. Finally a slave who has nothing to lose tells emperor he is naked. Lucanor Ex. 32; cf. Tubach 3577.

*J2314.1. Gullible hermit believes apparition who tells him devil will come to him in shape of aged man holding a scythe. Mistakes father for devil and kills him. a.b.c. 87; Tubach 2570.

J2315.2. Gullible husband made to believe he has cut off his wife's nose. Barber's wife, whose nose has been cut off when she took friend's place, returns home. Her husband made to believe that he has accidentally cut off her nose when he threw razor at her. Calila pp. 139- 41; Exemplario \Av-\5r.

*J2326.2.1. Gullible king believes false dream interpretation by his enemies. He is to kill family, relinquish sword and battle elephant.

Calila p. 282; Exemplario 12r-12v.

J2338. 1 . Cuckold made to believe that God is donor of fine things that wife's lover has given them. Esopete p. 149.

*J2339. Trickster fox convinces wolf to ask mule its identity, its parentage, its name, knowing that mule will say that the information is on hoof. Wolf kicked. Esopete p. 85; Tubach 3432.

*J2342.6. Wife convinces husband that he is guilty of breaking mutual fidelity pact, when she is found in compromising situation. Sendebār Day 4, Tale 10. J2350-J2369. Talkative fools.

J2357. Tortoise disregards warning and speaks. Loses grip on stick that holds it aloft as helpful birds carry it through the air. Calila p. 165; Exemplario 22v-21r, Tubach 1832. J2370-J2399. Inquisitive fools.

J2378. What will the robber do? A man curious as to what a robber will do waits to intervene and falls asleep. Calila pp. 93-94; Exemplario 2v. J2400-J2449. Foolish imitation. J2410. Types of foolish imitation.

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J2412.1. Hot onion to the eye. Doctor had cured his sore foot with this remedy, a.b.c. 283; Tubach 3530.

J2413.1. Ass tries to caress master like the dog. He is driven off. Qifar pp. 33-34; Esopete p. 38; LBA cc. 1401-8; Tubach 372.

J2413.3. Daw tries to carry off sheep like eagle. Fails, claws are caught in fleece. Esopete p. 109; Tubach 2346 (raven and fat goose).

*J24 13.5.1. The young fox tries to imitate a zwolf who has pulled down a colt. He tries to pull down a mare (but he) cannot get loose and is carried to owner who kills him. Esopete pp. 96-98. J2415. Foolish imitation of lucky person.

*J2415.1.3. Good poet justifies his low birth. Tells king that a rose grows among thorns as he did among humble persons. King sends him away with many gifts. Bad poet justifies self because of high birth. Unrewarded, imitates other poet; tells king that rye grows among wheat. King sends him away without gifts. Disciplina 3.

*J24 15.3.1. Crow wants to imitate ringdove. Seeks friendship of mouse. Denied because it is crow's nature to hunt mice. Exemplario 42z;; Calila pp. 205-6.

*J2415.8. Man hides in tree to overhear animal's secrets, as had his companion who had reaped great rewards from king for revealing them. Is mistaken for companion and is killed by animals for having revealed secrets. Gatos 28.

*J2416.1. Humble man becomes king. Tries to eat like a king. Falls ill. a.b.c. 81; Tubach 3843. J2450-J2499. Literal fools. J2460. Literal following of instructions.

*J2461.1.9. Literal fool. Monk sent to fetch manure complains that the pile is near a lioness's den. Impatient abbot tells him to fetch lioness too. Monk does so. a.b.c. 317; Tubach 3075. J2466. Literal following of the count.

J2466.1. Man drags heavy sack symbolic of sins. A man cannot remember the number of his sins. Puts a pebble in a sack for each. Comes to confession with three sacks of pebbles. a.b.c. 1; Tubach 4413.

J2469.1. A lentil in the soup. "You said you wished a lentil soup; so I put one in. If you had wished more lentils, you should have said so." Esopete p. 10.

*J2469.1.1. Food for master's most dearly beloved given to pet rather than to wife by literal-minded slave. Esopete pp. 11-12.

*J2469. 1.1.1. Literal obedience. Slave tells master he should have specified exactly what sort of water he wanted and in what sort of vessel. Brings foul water in wrong vessel. Esopete p. 10.

*J2469.1.2. Instructions followed literally. Master sends to know if bath-house is crowded. Slave reports only one man present. All others had stumbled over obstruction at entrance. Only one man acted to avoid danger. Others did not act like men. Tells master only one man is there. Esopete p. 14.

*J2469.5.3. Literal obedience. Slave told that mistress's buttocks have

eyes, bares them while she sleeps so she can watch food on table.
Esopete p. 16.

*J2469.5.4. Literal obedience. Slave told to admit only wise men.
Admits only one who does not fall into his verbal trap. Esopete p. 16.

*J2469.6. Literal fool calls servant "devil" thereby calling upon a real demon, and orders him to loosen his boots. Real demon dissolves laces. a.b.c. 113;Tubach 1605.

*J2469.7. Literal fool denies God. Devil's power is greater than God's because devil put stone in his path. He is punished with paralysis and blindness. Cantigas 407. J2470. Metaphors literally interpreted.

J2475. "Greasing the judge's palms." Woman misunderstands instructions to grease bishop's hands. Literally applies oil to them. a.b.c. 95; Tubach2421.

K. DECEPTIONS

K0-K99. CONTESTS WON BY DECEPTION

*K97.3. Batde won by deception. Dead hero's corpse arranged in saddle with mighty sword in hand to lead troops against enemy.
Abreviada 2.150-60.

K100-K299. DECEPTIVE BARGAINS

*K 17 1.0. 3. Wheat crop divided unfairly. Trickster covers partner's smaller share "to protect it." Partner returns the favor, moving sheet to larger share. Trickster gets the smaller share. Calila p. 95; Exemplario 3r-3v.

Kl 7 1 . 1 . Deceptive crop division: above the ground, below the ground. Truth takes the roots of jointly owned tree and lies takes the trunk and branches. Lucanor Ex. 26.

K171.5. Deceptive division of animals. Evil tells Good to take the lambs; he will take the milk and wool; Evil will take piglets and give Good the milk and wool of pigs. Lucanor Ex. 43.

*K 17 1.5.1. Deceptive division of vegetables. Evil takes turnip roots; Good the leaves. Evil takes leaves of cabbage, leaving roots to Good.

Luca- nor Ex. 43.

K171.7. Deceptive division of shared wife. Evil takes lower half of wife; Good takes upper half. Child begotten by lower half not permitted to nurse the top half, which belongs to Good. Lucanor Ex. 43; Tubach 1921.

*K171.10. Who will inherit apple tree? Eldest son will choose all that is straight and twisted; the second will choose all that is green and dry; the youngest will choose roots, trunk, and branches. Esopete pp. 94- 96.

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*K1 71.11. Who will inherit goat? Eldest wishes that goat be so large that it might be able to drink the seas dry; the second wishes that all the rope and wood in the world would not be enough to tie it; the youngest wishes that it be so large that an eagle in flight will see only the goat from on high. Esopete pp. 94—96.

*K 17 1.1 2. Who will inherit the mill? The greatest liar. The eldest is so lazy that water that drips in his ear has caused his brains to leak out. Esopete pp. 94-96. K185. Deceptive land purchase.

K185.1. Deceptive land purchase: ox-hide measure. Dido orders it to be cut in thin strips to outline large territory (Dido). *Ilustres mujeres* 40.47r-49r; PCG 53.34-5; *Ahreviada* 1.16.

K191. Peace between sheep and wolves. As condition for peace wolves demand that sheep send away dog guards. When unprotected, wolves kill sheep. a.b.c. 415; Esopete pp. 2, 19, 65; Tubach 5357.

K192. Man helps horse against stag. Horse must agree to be saddled and bridled. Man then refuses to release him. Esopete pp. 11-1[^]; Tubach 2619. K200-K249. Deception in payment of debt.

K218.4. Devil cheated of promised soul by intervention of Virgin Mary. *Castigos MS A BNM* 6559 82.215. K220. Payment precluded by terms of the bargain.

*K227. Price of horse and falcon to be doubled each day. When payment is due, payment is impossibly high. PCG 709.410; *Abreviada* 2.254. K230. Other deceptions in the payment of debt.

*K231.2.2. Gem merchant hires assistant who sees harp. Asked to play it. Spends day playing harp. Merchant refuses payment but is reminded that he had requested music. Calila p. 113; Exemplario 9r.

K231.3. Refusal to make sacrifice after need is past. Woman in labor promises to keep feast day. After she gives birth, she works on feast day and is paralyzed, a.b.c. 165; cf. Tubach 4138. K236. Literal payment of debt (not real).

*K236.5. Money in the stick. Before swearing, debtor (ostensibly to free hands) hands a stick containing repayment of loan to lender. Swears he has repaid loan. Retrieves stick, a.b.c. 234; Tubach 3469. K264. Deceptive wager.

*K264.3. Combat between wolf and hare. Hare bets he will defeat wolf. He outruns wolf, until exhausted wolf can run no more. Wolf asks him why he hadn't stood and fought. Fleeing is his way of fighting. Gatos 58. K265. Other deceptions: miscellaneous.

*K267. Woman mixes husked and unhusked barley together. Only she knows that dog has urinated on husked grain. Calila p. 212 n. 116.

K300-K499. THEFTS AND CHEATS K305. Contest in stealing.

K305.2.1. Friends enter into stealing contest. Friend marks own share;

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other friend changes mark. Thieving friend steals own share. Calila pp. 95-96; Exemplario 3r-3v. K330. Means of hoodwinking owner or guardian.

*K33 1.1.1. Dog hoodwinked into letting wolf Ml sheep. Made to think that shepherds will feed him more if he appears weak. Esopete pp. 93-94.

K334.1. Raven (crow) with cheese in its mouth. The fox flatters it into singing so that it drops the cheese, a.b.c. 11; LBA cc. 1437-43; Esopete p. 37; Lucanor Ex. 5; Tubach 2177.

*K334.1.1. Small dog gives bed to larger dog who speaks sweetly to her. Large dog keeps bed. Esopete p. 35.

*K335.1.0.2. Frightened thief leaves sheet behind. He extends sheet to

catch few wheat grains in poor man's house. Chased away, leaves sheet behind. Calila pp. 96-98.

*K335.1.0.3. Thief comes to rob poor man. Finds only a bit of flour. Poor man, enraged, attacks thief, who leaves behind spoils from other houses. Exemplario 4r-4v.

*K344. 1.5. Owner persuaded that deer (goat) is worthless dog by tricksters. Calila p. 236; Exemplario 55r; Esopete pp. 167-68; Tubach 2975. K345. Sympathetic helper robbed.

K345.2. Thief sent into well by trickster. A weeping boy tells a passing thief that he had lost a silver cup in well. The thief takes off his clothes and goes after the cup, intending to keep it. He finds nothing. When he comes up child has stolen his clothes. Esopete p. 125.

K346. Thief trusted by cleric to guard goods steals them and runs off. Calila p. 138; Exemplario 13?;. K354. Trickster asks hospitality; expels owner.

*K354.2. Alexander, disguised as knight, steals host's golden flatware. Caught. Says that in Alexander's court it is customary to give flatware to guests. Shames royal host. a.b.c. 34; Tubach 112; cf U45. K400. Thief escapes detection.

K40 1.1.1. Trail of stolen goods made to lead to victim. Heron counseled by crab to free itself from snake's depredation: leave trail of fish leading to snake's nest. Mongoose follows trail, kills snake and her yoxmg, and then kills heron and her yoimg. Calila p. 173.

K401.2. Stolen goods taken to dupe's house. Book hidden in bedchamber. Dupe is accused, a.b.c. 117; Tubach 2431.

K401.2.2. Crow drops necklace in snake's hole. Leads hunters there. Calila p. 145; Exemplario 15t;.

K402.3. The ass without a heart. Jackal (fox) tells sick lion that ass's heart and ears are a cure for illness. Brings him an ass, who escapes. Lion recaptiaries and kills ass. Jackal eats ears and heart; tells lion that ass had neither ears nor heart. Calila pp. 259-61; Exemplario 64v- e5v; LBA cc. 892-906; Tubach 717. K420. Thief loses goods or is detected.

K427.1. Clever animal betrays thief. Horse catches arm of thief and holds on until help comes. a.b.c. 242; Tubach 2608.

K439. Thief loses goods or is detected: miscellaneous.

K439.3. Thief tricked into robbing self. Has covered companion's goods with a sheet to mark them. Companion misunderstands, switches the sheet to protect the other's goods. *Calila* pp. 95-96; *Exemplario* 3r- 3v. K440. Other cheats.

*K44 1.3.1. Lawyer takes two fees in a single case. Higher fee wins greater support, a.b.c. 309; cf *Tubach* 2851.

K444. Dream bread: the most wonderful dream. Three pilgrims (two townsmen and a rustic) agree that the one who has the most wonderful dream shall eat the last loaf Rustic eats it and in morning tells others he had dreamt they were dead. a.b.c. 98; *Esopete* p. 142; *Disciplina* 19; *Especulo* 532.420-21; *Tubach* 1789.

K445. The emperor's new clothes. Tricksters pretend to make clothes for the emperor. Cloth is visible only to those of legitimate birth. None at court are willing to admit they cannot see it. Finally a slave who has nothing to lose tells emperor he is naked. *Lucanor* Ex. 32; cf. *Tubach* 3577.

K451.3. Concealed confederate as unjust witness. Rogue and dupe hide money under a tree. Rogue steals it; accuses dupe of theft; enlists confederate to hide in tree hollow to testify against dupe. Judge sets fire to tree smoking out confederate. *Calila* p. 171; *Exemplario* 2(> v-llr. K475. Cheating through equivocation.

*K475.4. Sainly bridegroom determined to remain chaste tells new bride he is going to the Holy Sepulcher, the name of a nearby church. He leaves for the Holy Land. *San Alejo* p. 101. K476. Cheating by substitution of worthless articles.

*K476.1.3. Gold deposited with monk (Julian the Apostate) for safekeeping. He replaces gold with ashes and flees. *Especulo* 54.37-38.

K476.2. False articles used to produce credit. Chests filled with stones left as deposit. a.b.c. 163; *Esopete* pp. 139-41; *Disciplina* 15; *CMC* w. 65-212; cf *Tubach* 965. K477. Attention secured by trickery.

*K477.4. Entry into enemy's camp by pretending to be angered by mistreatment at hands of own camp. Crow, battered and bloody, offers services to owls. *Calila* pp. 224-52; *Exemplario* 53v-5(iv); *Lucanor* Ex. 19; *Tubach* 1358.

K500-K699. ESCAPE BY DECEPTION K510 Death order evaded.

*K5 11.1.1. Death avoided by trickery. Alexander vows to sacrifice first thing seen. Man on ass convinces him that ass is seen first. a.b.c. 11 8; Tubach 131, 3289. K512. Compassionate executioner.

*K5 12. 0.1.1. Compassionate executioner spares calumniated wife and abandons seven princelings instead of killing them, Ultramar 1. 1 .55.92.

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*K512.0.1.2. Compassionate executioner. Spares young woman. Uses dog's heart as proof. Ultramar 1.2.43.562.

*K5 12.0.3. Compassionate executioner. Servants charged with killing the infant hero are touched by his beauty and leave him in care of shep- herds. Alexandre cc. 355-56.

K512.1.1. Compassionate executioner. King's counselor spares life of king's favorite wife condemned to death hastily. Shows king bloody sword as proof of execution. Calila p. 280; Exemplario 12v.

*K512.5. Compassionate executioner hides victim in tomb instead of killing him. Esopete p. 20.

*K513. Execution of three knights. Three sentenced to be hanged: com- passionate one falsely repotted he had killed first one; second one did not bring the alleged assassin to justice; the third did not obey orders to kill the first, a.b.c. 222; Glosa 3.2.22.204; Tubach 4229. K520. Escape from danger by disguise, shamming, or substitution.

K52 1.4.1. Disguise in clothes of other sex so as to escape (Wives of the Minias). Ilustres mujeres 29.36r-37^r; Alexandre cc. 410-16; PCG 718.420-21.

K521.6. Abbot escapes from lover's suspicious husband in disguise of priest. Sendebare Day 8, Tale 22.

K522.4.1. Trout pretends to be dead. Floats on surface; thrown on bank near water is able to escape to safety. Calila p. 149; Exemplario 18r.

*K523. 1.1. Hermit leaves cave to pray for soul of dead youth. Feigns

mad- ness in order to be permitted to return to isolation of cave. a.b.c. 405.

*K525. 1 1 . Escape by substituting sand for treasure. Dido throws overboard sacks filled with sand to fool pursuers. PCG 52.33-34. K527. Escape by substituting another person in place of intended victim.

*K527.3.1. Exchange of clothes between rich man and poor man. Rich man intent on giving up worldly life gives rich garments to poor pilgrim. San Alejo p. 101.

K528.2. Escape by substituting self for another condemned to die. Holy man substitutes self for deacon held by enemy. a.b.c. 295; Tubach 4153. K544. Escape by fooling captor.

K544. Monkey escapes death; it is custom to leave heart at home. Monkey responds to request for his heart (as remedy for turtle's ailing wife) that he has left it at home. Calila p. 258; Exemplario 64r. K550. Escape by false plea.

K551.4. Escape by pretending to go for bath. Woman avoids sexual act by saying she must bathe first. Sendebare Day 1 , Tale 1 .

*K551.29. Wolf is persuaded to kill ass where neighbors will not see to save him embarrassment. Esopete pp. 88-89.

*K551.30. Flea pleads for liberty because biting is his nature. Plea is im- heeded. Esopete p. 113; Tubach 2081.

K558. Man allowed to pick out tree to be hanged on. Cannot find one to his liking, a.b.c. 130; Tubach 4790.

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*K558.3. Sentenced to have his eyes taken out, asked if he could select the

instrument. Favor granted, but then he could not find a nail that suited him. a.b.c. 151; Tubach 1947. K561. Escape by persuading captor to talk (sing).

*K561.0.2. Attempted escape by persuading captor that animal was

only

joking fails. Esopete pp. 88, 98. K561.1. Animal captor persuaded to talk and to release captive. Usually

cock and fox, fox and wolf, or mouse and cat. Esopete p. 86. K561.1.1. Cat and cock debate usefulness to household. Cat: "Even so, I

do not intend to fast." Esopete p. 110. *K561.1.1.1. Weasel pleads that she has kept man's house free of mice. Is

killed anyway. Esopete p. 54; Tubach 5228. K561.2. Sheep (goats) persuade wolf to sing. LBA cc. 766-79; Esopete pp.

91-93. *K574. Escape from invasion by convincing Alexander his campaigns will

bring him enemies, a.b.c. 6; Tubach 139. K579. Escape by false plea: miscellaneous.

K579.5.1. Wolf acts as judge before eating the rams. They are to go to the end of the field and run to him. They nm at him and kill him,

LBA cc. 766-79; Esopete pp. 91-93. K600. Murderer or captor otherwise beguiled.

*K601.3. Dove tells marauding fox she will not throw chicks down for her to

eat. Fox must climb tall tree to get them. Fox does not climb tree.

Calila p. 352. K604. The three teachings of the bird. In return for release from captivity,

the bird gives the man three teachings. These usually mock the man for having released what he had. a.b.c. 124; Disciplina 22; (~ifarp. 76;

Esopete pp. 142-43; Barlaam pp. 92-94; Tubach 322. K640. Escape by help of confederate.

K640.1. Escape by help of son-in-law as confederate. Lucanor Ex. 25. K650. Other means of escape.

K65 1 Fox escapes from well. Persuades wolf to descend into well in one

bucket thereby rescuing fox in other. Esopete pp. 144-45; Disciplina

23; Gatos 14; Tubach 5247; cf Tubach 2175. K652. Fox climbs from pit on wolfs back. Esopete p. 109; Tubach 5247.

K700-K799. CAPTURE BY DECEPTION K713. Deception into allowing self to be fettered.

K713.1.2. Animal allows self to be tied to another for safety. Carried to his death. LBA cc. 407-16; a.b.c. 358; Esopete pp. 24, 34, 86-87; Tubach 3425.

*K7 13. 1.2.1. Animal allows self to be tied to another to gain importance. Wolf persuaded by captive ass to permit ass tied to him to follow him as his slave. Ass leads wolf to man. Esopete pp. 88-89.

*K721 .2. Cock persuaded to descend from tree to receive kiss of fealty from deceitful fox. Eaten. Esopete pp. 63-64; Tubach 3629. K730. Victim trapped.

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K730.3. Leopard traps lion by having two doors to cave, one large one, one small. Lion enters large entrance, and leopard leaves by small one and attacks back of lion. a.h.c. 210; Tubach 3014.

K746. Birds allow selves to be captured in net because of greed for food. Castigos 1.36.

*K746. 1. Fish swallow hook because of greed for bait. Castigos 1.36.

*K747. Fleeing man's hair caught in tree limb. Castigos MS A BNM 6559 (ADMYTE 80z;); Glosa 1.1.11.59-60.

K800-K999. KILLING OR 2V1AI2VIING BY DECEPTION K810. Fatal deception into trickster's povt'er.

K810.1. Fox lures wolf into lion's power telling lion that wolfs skin is cure for illness. Wolf had told Hon same story about skin of fox. Esopete pp. 90-91.

*K81 0.1.1. Agreement between lion and man not to touch one another. Man ensnares lion and clubs him to death. Esopete pp. 98-100.

*K810.1.2. Fox lures wolf (with story that moon's reflection is a cheese) into well and leaves him there, a.b.c. 363; Esopete pp. 144-45; Disciplina 23; see J1791.3.

*K81 1.3. Cruel king lured into enemy's power by invitation to false execution of count's daughter. He speaks imprudently to crowd and is stoned to death. Cⁱ/arpp. 99-100; Castigos MS A BNM 6559 31.148 (ADMYTE 96r).

K812.2. Men lured to their death when their fields are set on fire. Samson defeats them. Castigos MS A BNM 6559 22.138.

K813.1. Curlew (whimbrel) leads lover to cave where a jackal (lion) kills and eats her. Calila p. 350; Exemplario 90r.

*K813.3. Curlew convinces heron's wife to feed mate a fish with stick hidden in it. Husband dies. Calila p. 350; Exemplario 90r. KS15. Victim lured by kind words.

K815.2. Spider invites wasp to rest on her "white curtain." Wasp caught in web is eaten. Gatos 29; Tubach 4571.

K815.3. Dogs listen to wolves' hypocritical words. Are killed. Esopete pp. 2, 19, 65.

*K8 15.4.1. Vulture's birthday party. Vulture invites other birds to party and eats them. Esopete p. 78.

K815.7. Cat acts as judge between sparrow and hare. Eats them both. Calila p. 232; Exemplario 53v.

K815.8. Hawk persuades doves to elect him king. Kills them. Esopete pp. 49-50; cf. Tubach 1755, 3554.

K815.13. Cat makes truce with mice. When time is up mice still do not leave. Cat eats them. Calila p. 347.

K815.14. Fish tricked by crane into letting selves be carried from one pond to another. The crane eats them. Calila p. 143; Exemplario 16r-16t;.

*K81 5.20. Fox tricks wading bird and kills him. Asks him to show how he protects self from cold. Puts head under wing and fox kills him. Calila p. 353; Exemplario 92r.

*K8 15.21. Fox tricks cock by gnawing tree trunk and slapping tail against it. Cock, convinced it is not safe, moves to other trees and is caught. Lucanor Ex. 12.

K824. Sham doctor kills patient. Told to mix medicine for an ailing prince, unwittingly includes a fatal poison in his concoction. King orders him to drink his own medicine. Calila p. 192; Exemplario 35 v.

*K824.2. Devil tells monk to fast for 8 or 9 days. Almost dies. a.b.c. 4; Espicula 7.6-7; Tubach 1529. K827. Dupe persuaded to relax vigilance, seized.

K828.1. Fox in sheepskin gains admission to fold and kills sheep. Gatos 25.

K828.2. Fox, feigns illness, admitted to hen roost; kills the hens. Gatos 24.

*K828.4. Brigands wear monk's garb to deceive traveling merchants. Merchants permit them to join their party and are robbed and killed. Gatos 26. K870. Fatal deception by narcotic (intoxication).

K871.1. Slaughter of drunken enemies in banquet hall. Food and doctored wine left for them after feigned retreat. a.b.c. 420; Ilustres mujeres 1.5Ai > -55v (Tamires); Tubach 5304.

K872. Judith and Holofernes. Woman chosen to sleep with intoxicated general kills him in bed. Castigos MS A BNM 6559 83.217. K910. Murder by strategy.

*K91 1.6. Young king feigns illness to lure traitors to his chambers. His courtiers kill them. Qifar p. 80. K940. Deception into killing own family or animals.

K943. Hermit (deceived by devil) kills his own father, supposing him to be the devil, a.b.c. 87; Tubach 2570. K950. Various kinds of treacherous murder.

K952.1. Animal killed from within. Hydros (fabulous water serpent) enters crocodile's mouth while it sleeps, bites its heart, and kills it. Gatos 13; see Tubach 1326.

*K953.3.5. Crab learns crane intends to kill him. Squeezes bird's throat and kills him. Calila p. 143. K959. Other kinds of treacherous

murder.

*K959.7. Mother-in-law orders son-in-law to be shut in wine cellar and murdered there. a.b.c. 272; Tubach 2737. K960. Other fatal deceptions.

K961. Flesh of certain animal alleged to be only cure for disease; animal to be killed. Esopete pp. 67, 90-91; Calila pp. 259-61; Exemplario 64v- 65?;.

K961.1. Cure for illness is monkey's heart. Monkey and tortoise friends. Wife wants tortoise to abandon friend and return to her. Tonoise told that cure for wife's illness is monkey's heart. Calila p. 253; Exemplario (i? > v).

K9 6 1.1.1 Tit for tat. Wolf tells sick lion that fox does not esteem him. Fox overhears it. Later fox tells lion that only cure lies in his wrapping himself in the wolf's skin. Wolf is killed. Esopete pp. 90-91.

K962. Camel induced to offer self as sacrifice. Other animals pretend to

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offer themselves to the lion as food. lion convinced of their wholesomeness eats the camel. Calila p. 158; Exemplario 20r-20v.

K975. Secret of strength treacherously discovered. Samson tricked to reveal it. Castigos MS A BNM 6559 22.138 (ADMYTE 80r).

K978. Uriah letter. Man carries written order for his own execution. LBA cc. 258-59; PCG 738.435; Abreviada 2.282.

K978.1.2. King sends woman's husband to battle in order to be able to seduce her. (See K978, Uriah letter.) Sendebat Day 1, Tale 1; Lucanor Ex. 50; Tubach 1453; Talavera 1.17.101-2.

K1000-K1199. DECEPTION INTO SELF-INJURY KIOIO. Deception through false doctoring.

KIOll. Eye remedy. Under pretense of curing eyesight, crow blinds eagle. Gatos 31; Tubach 3530.

Kl 1 1 . 1 . Fool tricked into curing headache by removing his eyes. a. b. c. 76.

K1021. The tail fisher. The bear is persuaded to fish with his tail through a hole in the ice. When he is attacked and tries to escape, he loses his tail. Esopete pp. 90-91; Tubach 2074.

K1 022.1. Wolf overeats in the cellar (larder). Carmot escape through narrow opening. Esopete pp. 93-9 A; Especulo 11.8; Tubach 4092, 5346. K1040. Dupe otherwise persuaded into voluntary self-injury.

K1041. Borrowed feathers. Dupe lets self be carried aloft by bird and dropped. Esopete pp. 37, 119.

K1054. Thief tricked into trying to climb down moonbeam. Man hearing a robber enter house tells his wife to ask him where he found his wealth. He answers that he said magic words and climbed down a moonbeam and climbed up again to enter through a window. Thief tries it and falls, a.b.c. 11; Disciplina 24; Calila pp. 109-11; Exemplario 8r-Sv; Tubach 4778.

*K 1075.1. Fox tricks wolf into asking questions of mule who kicks him to death. Esopete p. 85; Tubach 3432. K1080. Persons duped into injuring each other.

K1081. Blind men duped into fighting each other. Given sticks and a pig, told to kill it. They hit each other when pig escapes. a.b.c. 64; Tubach 698.

*K1 084.4.1. Calumniators cause king of carnivores and king of herbivores to fight. Both lose power. Lucanor Ex. 22; Calila p. 168; Exemplario 13r.

K1085. Woman makes trouble between husband and wife. Tells wife to increase her husband's love by cutting a hair from his beard. Also tells husband that wife will try to cut his throat, a.b.c. 370 (not in Paris MS); Esopete pp. 149-151; Especulo 463.362; Lucanor Ex. 42; Tubach 5361. K1110. Deception into self-injury.

*K1111.4. Deception into self-injury. Lamb, fleeing dogs, seeks refuge among wolves. Alexandre c. 1780.

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K1 121.1. Lion (wolf) as sham doctor approaches too near to horse (to loosen smith's nail in hoof); kicked in face. Esopete p. 61; cf. Esopete

pp. 85, 91-93; LBA cc. 298-303; Tubach 2605. K1 121.2. Sow kicks wolf into stream when he comes to baptize her pigs.

Thus she saves them from him. LBA cc. 766-79; Esopete pp. 91-93; Tubach 4554.

K1200-K1299. DECEPTION INTO HUMILIATING POSITION K1210. Humiliated or bafQed lovers.

K121 1. Virgil in the basket. A man who is to be pulled up to his lover's window is left hanging in the basket in the public gaze. LBA cc. 261-68; Talavera 1.17.100-1.

*K1 21 1.1.2. Man caught in a net. Descending from tower where he had been with a woman, is caught and left suspended for all to see. Tala- vera 1.17.03.

K1215. Aristotle and Phyllis: philosopher as riding horse for woman. Phi- losopher warns against vixoriousness. In revenge, woman tricks philosopher into letting her ride him on all fours. Husband comes and sees them. Talavera 1.17.99-100; Tubach 328. K1227. Lover put off by deception.

*K1 227.4.2. Clever woman tells amorous youth to strip off clothes, then shouts for neighbors. Tells him to lie down, puts chxmk of bread in mouth, douses him with water, and tells neighbors he had choked. Proves to him he knows nothing of womanly guile. Sendebare Day 8, Tale 18. K1240. Deception into humiliating position: miscellaneous.

K1265. Parsimonious employer falsely reported insane when does not feed apprentice. No one will believe him. a.b.c. 102; Disciplina 20; Esopete pp. 151-52; Tubach 2753.

*K1290. The dog and the sheep. Dog accuses sheep of having taken bread from him. Sheep convicted. Esopete p. 34.

K1300-K1399. SEDUCTION OR DECEPTIVE MARRIAGE K1315. Seduction by impostor.

K1315.1. Seduction by posing as a god. Woman tricked into offering self to god by deceitfiil priests in service of seducer. a.b.c. 385; Tubach 4221. K1317. Lover's place in bed usurped by another.

K1317.1. Serving-man in his master's place. Man devises disguise to en- ter woman's house safely. Servant uses disguise to lie with master's

beloved. Master visits her, learns truth, beats servant, and destroys disguise. Calila p. 184; Exemplario 32v. K1340. Entrance into woman's (man's) room (bed) by trick.

K1 343.1. Man drawn up into female bedchamber in hsisket. LBA cc. 261- 68; Talavera 1.17.100-1. K1350. Woman persuaded by trick.

K1351. Weeping bitch. A procuress throws pepper in eye of bitch so that

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she weeps. Procuress pretends to a virtuous woman that bitch is a woman transformed as punishment for failure to respond to her lover. Woman, fearful of similar transformation is persuaded, a.b.c. 234 (not in Paris MS); Esopete pp. 146-47; Disciplina 13; Sendeban Day 4, Tale 10; Tubach 661.

K1 353.2. Woman deceived into seduction. Thinks that invader will spare her, but afterwards he discards her. a.b.c. 246; Tubach 1081.

K1397. Lucretia seduced through threat. Sextus says he will kill her and leave a naked slave in her bed to bring dishonor to her house. She yields. Later kills herself. Ilustres mujeres 46.52z > -54z' (Lucrecia); a.b.c. 62; Jardin pp. 257-58; Ghisa 2.1.19.94; Tubach 3095.

K1500-K1599. DECEPTIONS CONNECTED WITH ADULTERY

K1510. Adulterous wife outwits husband.

K1511. The husband locked out, excessive precautions to assure wife's fidelity. Despite efforts, wife returns home late at night; her husband refuses to admit her. She threatens to throw herself in the well. Husband leaves house to see if she has drowned. She enters the house and bars him from house, a.b.c. 303; Disciplina 14; Talavera 2.1.147 n. 36; Tubach 5246; see T481.9.

K1512. The cut-off nose. Carpenter's wife has another woman, a barber's wife, take her place while she goes to her lover. Carpenter speaks to wife's friend, gets no answer and cuts off her nose. In the morning wife returns and still has nose. Husband made to believe it was re- stored miraculously. Barber's wife, whose nose has been cut off when she took friend's place, returns home. Her husband made to believe that he has accidentally cut off her nose when he threw razor

at her. Calila pp. 139-41; Exemplario 14z^o15r; see T481.10

K1514.1 The husband in the chicken house (dovecote). Husband retvims unexpectedly and surprises his wife with her lover. She makes the husband believe he is pursued and hides him in the chicken house. Esopete pp. 1 48-49; see T48 1 . 1 1 .

K1516. Wife outwits husband with extended sheet. Lover leaves house un- seen, a.b.c. 162; Esopete p. 148; Disciplina 10; Tubach 4319; see T481.20.

K1516.1. The husband's good eye treated so that lover can leave house unseen, a.b.c. 161; Disciplina 9; Esopete pp. 147-48; Talavera 2.10.188; cf Tubach 1943; see T481.12.

*K1 5 16.1 .2. Wife's lover under bed. Husband returns home. She has hus- band turn round to brush hair off his clothes. He hears lover leave; she tells him it is the cat. Talavera 2.10.188-89; see T481.14.

K1516.3. Wife's lover under bed. Husband returns home. Wife tips over candle extinguishing it. Sends husband out for light. Talavera 2.10.189; seeT481.15.

K1516.7. Wife washes husband's hair. Lets lover escape while husband is thus blinded. Talavera 2.10.188-89.

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K1516.8. Wife shows husband new kettle to look for hole in it. Holds it in front of his eyes, slaps it loudly. Husband neither sees nor hears lover leave. Talavera 2.10.189; see T481.16.

K1516.9. Wife shows husband how full her breasts are of milk. She squirts milk in his eyes and lets lover escape. Talavera 2.10.188; see T481.13. K1517. Lover escapes by disguise.

K1517.1. Two lovers are pursuer and fugitive. Wife is visited by two lovers. When the husband arrives, one goes out with drawn sword and the other hides in house. She convinces her husband that she has given refuge to a fugitive. Sendebare Day 2, Tale 5; Tubach 4693; seeT481.17.

Kl 5 17. 1.2. Wife entertains lover during husband's absence. Husband re- turns and mother-in-law (guardian) counsels lover to pretend he is

fugitive from street ruffians. *Disciplina* 11; *Esopete* pp. 145-46; *Tubach* 4693; see T48 1.1 8.

K1517.6. Husband returns while abbot is in house. Errant wife enlists aid of friar who brings extra habit next day. Abbot escapes wearing friar's habit. *Sendebar* Day 8, Tale 22; see T481.19.

K1518. The enchanted pear tree. Wife and lover are up in tree. Blind husband hears them and prays to Jupiter for restoration of sight. Prayer is answered. Wife convinces cuckold that her adultery convinced Jupiter to grant his wish. *Esopete* p. 147; *Tubach* 3265; see T481.21.

*K1518.1.1. Husband made to believe that birth of child to wife who has committed adultery is a gift from God. *Esopete* p. 149; cf. *Tubach* 971. K1521. Lover successfully hidden from husband. K1532. Gullible husband under bed.

K1532.1. Wife, in bed with lover, knows that husband is hiding under bed. Tells lover how much she loves husband. *Calila* p. 241; *Exemplario* 51 r, *Esopete* p. 168; see T481.22.

K1 536. Wife drugs husband's wine and has husband made monk while he is unconscious, so as to get rid of him. a.b.c. 304; *Tubach* 1803.

K1543. The marked cloth in the wife's room. A go-between obtains a woman for a client by leaving a marked cloth in woman's house. Husband beats woman; she leaves and is tricked into thinking that sex with the go-between's client will help her solve her problem. Go-between tells husband that she had left the cloth in his house, and husband is deceived. *Sendebar* Day 5, Tale 13.

*K1 544.2. Husband unwittingly instrumental in wife's adultery. Greedy husband supplies his wife to an inexperienced fat prince because he believes him to be impotent. When the prince and the woman evi- dently enjoy each other, the husband kills himself. *Sendebar* Day 4, Tale 9.

*K1 544.2.1. Husband unwittingly instrumental in wife's adultery. Believes that wife will spend night with god, Anubis, not with trickster posing as god. a.b.c. 385; *Tubach* 4221.

*K1 544.2.2. Husband unwittingly instrumental in wife's adultery. Wife's lover (an apothecary) substitutes earth for needed medicine. Wife returns with packet; tells husband she was run down by a horse on way and lost money. Used a sieve to find missing money and could not find it. Husband replaces money. Exemplario 28u. K1580. Other deceits connected with adultery.

*K1 584.1 Maidservant is go-between for knight who wants to seduce another's wife. Convinces wife to don magic slippers sent by suitor. Can- tigas 64.

K1600-K1699. DECEIVER FALLS INTO OWN TRAP

K1612. Message of death fatal to messenger. Man is sent to kiln where attendants have been instructed to throw the first arrival into oven. Intended victim stops to pray and is delayed. Messenger sent to inquire about execution is first arrival and is burned instead, a.b.c. 8.

K1613. Poisoner poisoned with own poison. Calila p. 192; Exemplario 35v.

K1613.1. Person trying to blow poison into another's nose accidentally poisoned. Victim sneezes and poison enters throat of poisoner. Calila p. 138.

*K1613.6. Man, posing as physician, mixes a fatal poison in medication for princess. She dies and king orders him to drink his own medicine. Calila p. 192. K1626. Would-be-killers killed.

*K1 632.1. Animal victim of own ruse. Heron leaves trail leading mongoose to snake's nest. Snake killed but heron and young also killed. Calila[^]. 173.

K1635. Partnership between partners Evil and Good. Evil cheats his partner. Takes lower half of wife; Good takes upper half. Child begotten by lower half not permitted to nurse from top half, which belongs to Good. Lucanor Ex. 43; cf. Lucanor Ex. 26.

K1667. Dishonest banker deceived into delivering deposits by making him expect even larger. Refuses to return traveler's money chest. Traveler sends friends with ten chests filled with stones to make false deposit. In order to make the impression of honesty in the presence of new depositors, banker agrees to return traveler's money chest. a.b.c. 163; Disciplina 15; Esopete pp. 139-40; Tubach 3355, 4969.

*K1 667.2. Money lenders deceived into accepting chests filled with

sand as surety for loan. CMC w. 65-212.

K 168 1.1. Originator of death first sufferer. Inventor of death machine is first to use it. Cruel tyrant orders him to be first victim. a.b.c. 316; cf. Tubach 3134.

*K1 684.1 Rich man wants relic of St Augustine. Guardian of relics gives him finger, saying it was Augustine's. God impressed by rich man's faith and good works, substitutes a real relic. Guardian denies its authenticity and is punished, a.b.c. 103.

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K1700-K2099. DECEPTIONS THROUGH SHAMS K1710. Ogre (large animal) overawed.

K1715.1. A weak animal shows a powerful one his reflection and frightens him. Tells him that this animal is threatening to kill him (usually hare and lion). Calila p. 146; Exemplario \lr-\lv.

K1716. Hare as ambassador of the moon. Hare tells elephants that moon disapproves of their mistreatment of weaker animals. Shows elephant king moon's reflection in spring. Elephant drinks from spring, disturbs water, and believes that moon is angry. Calila p. 230; Exemplario 52z;. K1771. Bluffing threats.

*K1771.10. Cleric threatens devils with imprisonment in flask if they do not obey him. Cantigas 125.

*K1775. Bluff: insult repeated as harmless remark. The trickster makes an insulting remark, but when called on to repeat what he said, he changes it so as to turn aside wrath. Esopete pp. 88, 98.

*K1 784.3. Sandpipers and sea. Sea washes away fledglings. Sandpipers enlist aid of the king of the birds {falcon oriol} to confront the sea who relents and returns young to their parents. Calila p. 164] Exemplario 22?;. K1800-K1899. Deception through disguise or illusion. K1810. Deception through disguise.

*K1 8 10.2.1. Ram wears mastiff's skin to protect herd from wolves. Detected. Esopete p. 98.

*K1 8 10.2.2. Cat who had killed all but one mouse in monastery wears monks' robes, takes place at monks' table to catch big mouse. Mouse believes cat to be merciful now that he is monk. Cat eats mouse. Gatos 9; Tubach 888. K1811. Gods in disguise visit mortals.

*K1 8 11.0.3. Christ in guise of poor man comes to saint's household. Is fed. a.b.c. 136.

*K1811.0.4. Angel in guise of beggar comes to saint. Given money and valuables. a.b.c. 137.

*K1811.4.3. Abbot deceived by devil disguised as angel. Told to create di- visive rules in monastery, a.b.c. 4; Tubach 19.

*K1 811.6. Angel appears to saint as man who has lost everything in ship- wreck; is given alms. Later comes to him as his guardian angel, a.b.c. 137. K1815. Disguise.

K1 8 15. 1.1. Pious pilgrim dies unknown in his father's house, until letter clutched in hand is read. San Alejo pp. 78-79.

*K1815.3. Calumniated courtier advised by his counselor to dress as pil- grim to convince king of his loyalty and willingness to accompany him on retreat from world. a.b.c. 215 (not in Paris MS); Lucanor Ex. 1; Barlaam pp. 25-29.

K1832. Disguise by changing voice. Wolf tries to fool kids by assuming mother goat's voice. Fails. Esopete p. 51.

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K1 837.7. Woman (St. Eugenia) living disguised as man and unrecognized in a monastery becomes abbot, a.b.c. 158; Tubach 1915.

*K1 837.8.2. Widowed queen masquerades as son who is heir to throne ruling in his stead. Once in power, drops imposture and rules on her own. Eustres mujeres 2.6r-8r (Semiramis); Tubach 4224. K1840. Deception by substitution. K1841. Virgin Mary substitutes for a mortal.

K1841.3. Virgin Mary takes place of woman whose husband had pledged her to devil. a.b.c. 268; Cantigas 216; Castigos MS A BNM 6559 83.216; Tubach 5283. K1860 Deception by feigned death (sleep).

*K1867.1.1. Cat feigns death in order to catch mice. Detected. Esopete pp. 110-11; cf. Tubach (fox feigns death) 2176. K1900-K1999. Impostures. K1911. The false bride.

Kl 91 1.3.7. False bride detected when her mother comes to see her. She does not have joined toes of real bride. Ultramar 1.2.43.566 K1955. Sham physician.

*K1 955.0.1. Sham physician. Wolf offers to help pregnant sow. Detected. Esopete p. 50; Tubach 4554.

*K1955.0.2. Sham physician. lion offers to cure horse. Is kicked. Esopete p. 61; Tubach 2605.

*K1955.0.3. Sham physician. Wolf visits sick ass. "Where does it hvirt?" "Where you touch me." Esopete p. 78.

*K1 955.0.4. Frog attempts to be a great physician. Shamed by fox. Esopete p. 120; Tubach 1692.

*K1 955.2.2. Crow offers to cure eagle's eyes. Applies onion juice, blinds it, eats its young. Gatos 31; Tubach 1833.

*K1955.10. Sham physician tells emperor he has universal cures: an herb to drink, an unguent, and a powder for baths. Needs two hundred camels to fetch herbs from a distant place. Must go alone. Qifar pp. 127-28. K1961. Sham clerical person.

Kl 96 1.2.1. Woman in disguise becomes pope (Pope Joan). Rustres mujeres 101.103r-103t;; Tubach 2813.

*K1961.6. Wolf as monk. Wolf attired as monk says "cordero" or "carnero" instead of "paternoster." Gatos 19; Tubach 5338.

*K1961.7. Cat as monk. Wears monks' robes, takes place at monks' table to catch big mouse. Mouse believes cat to be merciful now that he is monk. Cat eats mouse. Gatos 9; Tubach 888. K1962. False prophet.

Kl 962.1. Mohammed trains dove to eat grains of wheat placed in Moham- med's ear. Tells people that dove is God's messenger. Castigos 21.128; Tubach 1762.

*K1 962.2. Mohammed convinces new wife that palsy is message from the angel Gabriel. Castigos 21.130.

*K 1962.3. Mohammed took servant's wife. Told all that the angel Gabriel had sent her to him. Castigos 21.131-32.

*K1 966.2. Alchemist. Trickster convinces king he can transform lead into gold. Needs ten camels loaded with silver to purchase needed ingredients, *^ifarpp*. 128-29; *LucanorEx*. 20; *Tubach* 89. K2000-K2099. Hypocrites.

K2010.3. Wolves sign false truce with sheep. Dogs to be dismissed. After the dogs have been dismissed, the wolves devour the sheep. *Esopete* pp. 2, 19, 65; *Tubach* 5357. K2030. Double dealers.

K2031.1. Dog at master's table is friendly to guests. On the street growls at them, *a.b.c.* 208; *Tubach* 1703.

*K2031.2. Snake helps man and then harms him. Farmer tramples snake. Snake prophesies weather, and man finds his advice profitable. When man sends child to reward snake, the reptile kills child. *Esopete* pp. 89-90; *Tubach* 4251.

*K2031.3. Bat tries to be bird, then to be quadruped. *Esopete* p. 62; *Tubach* 501.

K2041.1. Double-dealing physician offers to poison king if king's enemy will pay him. Enemy refuses and sends him as prisoner to king. *Glosa* 1.2.12.122; *a.b.c.* 315; *Tubach* 3761.

K2042. Crow goes to owls saying crows have cast him out. Having learned secret hiding places of owls, returns to crows and leads them to victory over owls. *Calila* p. 237; *Exemplario* 53z;-56z;; *Lucanor Ex*. 19; *Tubach* 1358. K2052. False modesty.

K2052.1. Bride insists upon wearing chemise to bed. Husband must wear underclothes. *Castigos MS A BNM* 6559 (*ADMYTE* 17r). K2058. Pretended piety.

*K2058.3. Elderly monk about to die, admits that he had always eaten when they thought he had been fasting, *a.b.c.* 438; *Especulo* 8.7; *Tubach* 1850.

*K2058.4. Hypocritical cleric participates passively in sexual acts with widow. Exculpated because he did nothing actively. Esopete p. 165.
K2060. Detection of hypocrisy.

K2061.1. Wolf acts as shepherd: plan detected. Wolf to guard sheep while shepherd is away kills and eats them. On return, shepherd sees wolf's tooth marks in skins. Gatos 21; Tubach 5343.

K206 1.1.1. Wolf proposes abolition of dog guards for sheep. Plan detected too late. a.b.c. 415; Esopete pp. 2, 19, 65. Tubach 5357.

*K2061 . 1 .2. Shearer pretends that wolf has eaten woman's sheep. She prays to Virgin Mary and then hears sheep bleat revealing its presence. Cantigas 147.

K2061.4. Wolf tries to entice goat from high place: plan detected. Esopete pp. 125-26; cf. Tubach 2309.

K2061.6. Wolf offers to act as midwife for sow. Plan detected. LBA cc. 766-79; Esopete p. 50; Tubach 4554.

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K2061.9. Cat hangs on wall pretending to be dead. Mice detect plan. Esopete pp. 110-11.

K2062. Thief tries to feed watchdog and stop his mouth. Dog detects plan. Esopete p. 50; LBA cc. 166-80.

*K2064.1. "Holy" hermit revealed as sinner. Is owner of blasphemous portrait of Jesus hidden in secret chamber. Talavera 4.1.262-67.
K2090. Other hypocritical acts.

*K2094.1. Dogs are hypocrites. Beg for morsels at table but are indifferent when there is no food. a.b.c. 208; cf. Tubach 1703.

K2100-K2199. FALSE ACCUSATIONS

K2101 . Falsely accused minister reinstates himself by his cleverness. He follows advice of his own adviser and deceives king. a.b.c. 75; Barlaam pp. 26-31; Lwcanor Ex. 1.

*K2101 . 1 . Falsely accused royal physician vindicated by royal trust. Alex- andre cc. 902-13; Glosa 1.2.13.124; Tubach 134.

*K2101.2. Falsely accused minister reinstated because of devotion to Virgin Mary. King's investigator proves him innocent. Cantigas 97.

*K2103. Letter said to have been written by priest is false evidence of treason. Virgin Mary's intervention proves his innocence. Cantigas 206, 265; a.b.c. 273, 391; Tubach 2419.

*K2103.1. Woman vendor falsely accused of stealing ring left in pawn for merchandise. Accuser lost it in river; recovered in fish's belly. Cantigas 369.

*K2105. Boy substitutes crow's egg for stork's. Mother stork accused of adultery is stoned by other fledglings, a.b.c. 13. K2110. Slanders.

*K2110.2. Son, denied horse by mother, accuses her of infidelity to his father. She is freed from prison by intervention of wise man at court. Abreviada 2.333.

K2111. Potiphar's wife. Empress demands sex from courtier. Spumed, accuses him of rape, a.b.c. 365; Sendebarr pp. 74-76.

K2111.5. Mother importunes son sexually. Denied, she falsely accuses him of trying to rape her. a.b.c. 172; Tubach 2734.

K2111.6. Young woman falsely accuses saint of having fathered her child. a.b.c. 89; Especulo 436.330-31; Tubach 648.

*K2111.6.1. Widow falsely accuses St. Eugenia of rape (thinking she is man), a.b.c. 158; Tubach 1915; cf. Tubach 3380. K2112. Woman slandered as adulteress.

*K2112.0.1. Woman falsely accused of adultery by her husband. Prayer for sign that husband lied is answered; he develops leprosy as punishment for calumny. Lucanor Ex. 44.

*K2112.0.2. Susanna and the elders. Lustful elders accuse woman falsely of adultery. Prophet Daniel proves they have lied. Glosa 2.2.6.148; Castigos 9.69; Tubach 4684.

*K2112.0.3. Woman falsely accused of adultery by husband. Knives fail three times to cut her throat. After fourth stroke, apparently dead, is revived magically and freed. a.b.c. 14; Tubach 4697.

K21 12.2. Woman bathes leper and puts him in her bed. Husband returns.

Accuses her, but finds nothing but fragrant roses in bed. Especulo

304.210-11; Tubach 3020. K2115. Animal-birth slander. Evil mother-in-law writes to absent son,

telling him his wife has given birth to seven hounds. Ultramar

1.1.53.89. *K21 16.5. 1 . Man falsely accused of having murdered unfaithful wife. Flees

to pray to Virgin Mary. She delivers him from pursuers. Cantigas

213. K2117. Calumniated wife: substituted letter (falsified message). Evil

mother-in-law substitutes letter for one announcing birth of children

for one that says wife has given birth to seven hounds. Ultramar

1.1.53.89. K21 17.1. Husband's letter ordering that calumniated wife be treated well is

altered by evil mother-in-law to say that wife and her sons are to be killed. Ultramar 1.1.53.90. K2130. Trouble-makers.

K2131.2. Envious jackal makes lion suspicious of his friend, the bull. Lion

kills bull. Calila p. 124; Exemplario llr; LucanorBx. 22. *K2131.6. Monk accuses another to abbot. Told to attend to own faults.

a.b.c. 88; Tubach 3389. *K2131.7. Two female captives deprived of clothing. One woman finds bit

of cloth to cover herself. Second complains; captor reproaches her.

She must look to her own shame, not that of another. Calila pp.

194-95; Exemplario 37 r. K2141. Jealous courtiers shake lion king's confidence in his counselor, the

virtuous jackal, by accusing the non-meat-eating jackal of stealing

meat from lion. Calila pp. 306-10; Exemplario 79r-80w. *K2 141.1. Jealous courtiers accuse king's favorite of disloyalty. He is advised to pretend that he is ready to give up wealth and accompany

king on a retreat (pilgrimage) to prove loyalty, a.b.c. 75, 215 (not in Paris MS); Barlaam pp. 25-29; LucanorBx. 1; Voragine 2.180.356-

57. K2150. Stepmother (king's favorite wife) accuses prince of attempted

rape. Innocent made to appear guilty. Sendeban pp. 74-76. K2155. Silver goblet planted in luggage of man. Made to look guilty of

theft, a.b.c. 38; Cantigas 175; Santiago 5.57-61; Esopete p. 23; cf.

Tubach 3796. *K2155.1.2. Envious monk hides book in another's bed and accuses him

of theft. a.b.c. 117; Tubach 2431 b). *K2155.1.3. Meat belonging to lion left in quarters of fasting jackal.

Calila p. 309; cf Tubach 2431 b). *K2 155.4. Innocent woman made to look like murderer. Told to hold razor

to husband's throat to cut a hair, a.b.c. 370 (not in Paris MS); Luca-

nor Ex. 42; Esopete pp. 149-50; Tubach 5361. K2 155.5. Crow leads hunters to serpent's nest, dropping jewels in nest to

attract men. Calila p. 145; Exemplario \5v.

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*K2 156.1. Innocent man accused of treason because of falsified letters purportedly written by him. Esopete p. 20; a.b.c. 273.

*K2176. Monk spends nights with prostitutes to reform them. Accused falsely of fomication, but after his death, truth revealed. a.b.c. 229.

K2200-K2299. VILIJUNS AND TRAITORS K2210. Treacherous relatives.

K2213.1. Matron of Ephesus (Vidua). A woman motivns night and day by her husband's grave. A knight guarding a hanged man is about to

lose his life because of the corpse he has stolen from the gallows. Grieving widow offers him her love and substitutes her husband's corpse on the gallows so that knight can escape. Esopete p. 64; Tubach 5262.

K2214.1. Treacherous daughters (sons) afflicted with terrible illness. a.b.c. 260.

K2217. Treacherous uncle tried to subvert young king's power. Qifar p. 79.

K2217.1. Treacherous nephew kills uncle for money, a.b.c. 120; Tubach 5020.

K2218. Treacherous mother-in-law accuses innocent wife. Puts Moorish slave in wife's bed. Cantigas 185.

*K2219. Treacherous sons beaten by father for returning territory to enemy. Glosa 1.2.12.120. K2230. Treacherous lovers.

K2232.1. Treacherous lover (man) betrays woman's love and deserts her. Eneas leaves Dido fearing disclosure of his part in Trojan losses. Co^{rti}oj 40.185-86. K2240. Treacherous officers and tradesmen.

K2241. Treacherous innkeeper. Steals pilgrim's goods. Santiago restores goods. Santiago 6.61-64.

*K2241.1. Treacherous innkeeper plants evidence of theft in baggage of guest. Treachery detected. Santiago 5.56-61; a.b.c. 38.

*K2242.1. Treacherous steward. King's steward, in charge of treasury, takes double his fee and becomes rich. King names others to guard against losses. They too steal from treasury, Qifar p. 106.

*K2242.2. Treacherous steward who kills Jew under royal protection is executed. a.b.c. 167; Tubach 2799.

*K2242.3. Treacherous steward mismanaged estate of absent employer. a.b.c. 219.

K2246. Treacherous prince. King sells privilege of judging crimes to another who sells justice. Those who were misjudged rebel and king repents. Qifar p. 107.

K2248.0.1. Treacherous ministers. Advised high taxes and debased coinage. Qifar p. 105. K2250. Treacherous servants and workmen.

*K2255.3. Drover left behind to care for wounded bull. Tires of task and abandons it; tells master bull has died. Calila p. 123; Exemplario 1 Ir.

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K2280. Treacherous churchmen.

*K2284.0.1. Treacherous churchmen. Pope is warned against speculations of cardinals. Qifar[^]. 107.

*K2284.0.2. Treacherous believers in active ministry, jealous of contemptive monk, kill his animal friend, a bear. a.h.c. 329; Tubach 519.

K2285.0.1. Villains disguised as monks. Brigands wear monk's garb to deceive traveling merchants. Merchants permit them to join their party and are robbed and killed. Gatos 26. K2290. Other villains and traitors.

K2292. Treacherous physician offers to poison ruler to please ruler's enemy, a.b.c. 315; Glosa 1.2.12.122; Tubach 134.

K2294. Treacherous host. Pilgrim's wife dies in host's house. Host keeps all his possessions. At destination St. James tells him evil host's house will be burned. Especulo 305.211-12; Tubach 3790.

K2300-K2399. OTHER DECEPTIONS

*K2310. 1 . Hunter who has promised not "to touch" lion catches him in trap and beats him to death with club. Esopete pp. 98-100.

K2315. Peasant betrays fox by pointing. The peasant has hidden the fox in a basket and promised not to tell. When the hunters come, he says "The fox just went over the hill," but he points to the basket. Esopete p. 75. K2350. Military strategy.

K2351.1. Fire tied to foxes' tails destroys enemy. Glosa 1.1.10.59; Ca[^]ti- gos MS A BNM 6559 (ADMYTE 80r).

K2357. Disguise to enter enemy's camp (castle). Alexander enters Porus' castle disguised as a simple knight, a.b.c. 34. K2365. Enemy induced to lift siege.

K2365.2. Besieged citizens surrender city to king who showers them

with golden apples of great value. a.b.c. 309; Tubach 317.

K2365.3. Enemy soldiers persuaded by show of great wealth to desert to visiting king's side. Invited to dine, Alexander in guise of envoy, steals golden tableware. Says his king always lets guests take it away. Soldiers desert to his side, a.b.c. 34; Tubach 112.

*K2365.4. Enemy lured into ambush. Splendid banquet left unattended. Invaders attacked while eating, a.b.c. 209; Tubach 5304.

K2369.3.1. Treacherous teacher delivers children of besieged city to enemy. Enemy will not accept these hostages and returns them. Teacher punished. City gratefully surrenders to enemy. a.b.c. 256; Glosa 1.2.12.121; cf. Tubach 1082.

K2369.6. Military strategy. City won by diverting river that fed moat. Enemy soldiers march through empty river bed into the city. a.b.c. 340 (not in Paris MS); Tubach 4109.

*K2369.7. 1. King proposes sending poison to enemy. Senators warn enemy. Would rather win in battle. Glosa 1.2.12.121. K2370. Miscellaneous deceptions.

*K2372. Abbot orders monks to insult young monk to take his mind off his

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lascivious thoughts. At end of year he is cured, a.b.c. 213; Tubach 3097.

L. REVERSAL OF FORTUNE

L0-L99. VICTORIOUS YOUNGEST CHILD

L10. Victorious youngest son.

*L10.3 Youngest of three brothers is wisest. One undertakes to maintain the peace; second chooses to visit the sick; third chooses to withdraw from the world. The first two could not fulfill their aims. They went to the third who solved their dilemma with parable of

powder in turbulent water, a.b.c. 82; cf. Especulo 496.392; Tubach 803.

*L1 3.2. Youngest son best fitted to reign. Youngest son shows greatest willingness to learn and to serve. Lucanor Ex. 24. L50. Victorious youngest daughter.

*L54.2. Youngest of three daughters agrees to marry virtuous elderly warrior. Her sisters had rejected his suit earlier. Lucanor Ex. 27.

L100-L199. UNPROMISING HERO (HEROINE)

LI 14.1. Lazy hero. Least truthful son to inherit mill. Three sons lie about their laziness. Esopete pp. 94-96; Tubach 3005. LI 40. The unpromising surpasses the promising.

*L143.3. Rich man poisons poor man's bees. Poor man used last bit of oil

and vinegar to cure bees. a.b.c. 15; cf. Tubach 551. L146.1. Ape tries to flee with favorite child. Neglected child saves self.

Favorite child is killed through mother's over-anxiety. Esopete p. 128; Especulo 41.27-28; Tubach 299.

L200-L299. MODESTY BRINGS REWARD

L21 1 . Modest choice: three casket type. Objects from which choice is to be made are hidden in caskets. The worst-looking casket proves to be the best choice. Chests adorned with gold and precious stones contain putrefying remains; chest containing royal treasures covered with pitch. Barlaam pp. 56-58; Especulo 449.343-44; Tubach 967.

*L2 12.1.1. Modest choice best. Second royal wife gains favor over favorite by choosing reward of splendid clothes rather than crown. Calila p. 280; Exemplario 72r.

L213. Youth chooses poor bride rather than rich one. Will live like a poor man with family. Her father reveals great treasure, a.b.c. 286 (not in Paris MS); a.b.c. 387 (not in Paris MS) (tale not given); Barlaam pp. 140-43; Tubach 3841.

*L2 13.3. Father will choose poor husband for daughter over rich one. Better for a man to need money than for money to need man. a.b.c. 422; Lucanor Ex. 25; Tubach 1444.

L300-L399. TRIU2V1PH OF THE WEAK

*L302. Poorly armed animal overcomes stronger one by chance. Evil falcon

demands that nightingale sing for him to save offspring. Displeased, he begins to eat them. Hunter captures falcon. Esopete pp. 62-63;

Tubach 4388. L310. Weak overcome strong in conflict.

L311 . Weak (small) hero overcomes large fighter. David and Goliath. Casti-

gos 10.77, 36.172. L315. Small animal overcomes large one.

L315.2. Mouse torments bull who cannot catch him. Esopete p. 127. L315.3. Fox bums tree in which eagle has nest. Revenges theft of cub.

Esopete p. 37; Tubach 2181. L315.7. Dungbeetle keeps destroying eagle's eggs. Eagle at last goes to sky

and lays eggs in Zeus's lap. The dungbeetle causes Zeus to shake his apron and break the eggs. Esopete p. 109. L315.9. Eagle threatens falcon who has caught a heron. Falcon must attack

and defeat eagle to retain its prey. Lucanor Ex. 33. L350. ZVIildness triumphs over violence.

L350.1. Mildness triumphs over violence. Queen advises husband to use

kindness (in manner of physicians) to enemies. Qifar pp. 124-25;

a.b.c. 302; Castigos MS A BNM 6559 (ADMYTE 115r); Glosa

1.2.27.204; cf. Tubach 5381. *L350.1.1. Mildness triumphs over violence. King must be physician to

subjects, feeding the thin, withholding food from the obese, cutting where necessary, easing pain, and appljring remedies. Castigos 37. 1

60. L350.2. Holy man uses kind words to pagan priest who has just hit a

Christian. Pagan repents and is converted. a.b.c. 218. L361.1. Sinner given grave penance kills priest. Next priest gives mild

penance and succeeds where others failed, a.b.c. 299 (not in Paris

MS); Tubach 3674. L390. Triumph of the weak: miscellaneous.

L391.1. Reed pricks dog and drives him away when he urinates on it. Gatos

47; Tubach 812. L392. Mouse stronger than sun, wind, and mountain: rat-maiden. Calila p.

244; Exemplario 58z > ; Tubach 3428. L392.1. Mosquitoes and horseflies sting Pharaoh. Show they are stronger

than person who cannot escape them. Castigos MS A BNM 6559

75.206. *L396. Sheep successfully resists deer's fraudulent claim of a debt. Reftises

payment because promise to pay made in presence of wolf. Esopete p.

52.

L400-L499. PRIDE BROUGHT LOW L410. Proud ruler (deity) humbled.

L410. 1. Proud king humbled. Realizes that pomp, possessions, power are of short duration. All that he rules will be turned to dust. a.b.c. 361; Castigos MS A BNM 6559 (ADMYTE 88z;).

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*L4 10.1.1. Proud king requires subjects to worship him. Wounded in battle, aware of his mortality, repents. a.b.c. 215.

L410.1.2. Proud king punished for bestial acts. Forced to live naked in wild like a beast. Castigos 9.71.

L41 1. Proud king displaced by angel. (King in the bath.) While king is in bath an angel in his form takes his place wearing his clothes. The

king, wearing rags, is rejected by all until he repents of his excessive pride. LucanorEx. 51.

L413. Golden grave of Alexander. Philosophers say that his power and treasures no longer matter. Disciplina 32.

L414. King vainly forbids tide to rise. When he almost drowns, he discards his crown and acknowledges his weakness. Castigos MS A BNM 6559 28.143 (ADMYTE 88r); Glosa 1.1.9.47; Tubach 4863.

L416.1. Proud king humbled when imprisoned by enemies but laughs at the pursuit of worldly goods, a.b.c. 418.

*L416.2. Rulers of great city inattentive to defenses. Enemy diverts river that feeds moat and destroys city. a.b.c. 340 (not in Paris MS); Tubach 4109.

*L416.3. Enemy arrogantly threatened Christians with destruction. Christian army triumphs. Defeated enemy's son imprisoned, tortured, and killed. a.b.c. 416.

*L416.5. Knight abuses servant, punching and kicking him. Servant, a frequent pilgrim, calls out to Santiago who saves him. Santiago 13.75- 76. L420. Overweening ambition punished.

*L420.0.2. Emperors of Persia, Greece and Rome aspired to be gods. Many lived like sinners, a.b.c. 360; Tubach 2323.

L421 . Attempt to fly to heaven punished. Car supported by eagles. Alexandre cc. 2499-2500.

L424. Man who has never known unhappiness is swallowed up by earth with all his household. a.b.c. 287; Tubach 3938. L430. Arrogance repaid.

L435.1.1. Self-righteous monk rebuked by abbot for attacking others for sin without looking at his own sins, a.b.c. 88; Tubach 3389. L450. Proud animal less fortunate than humble.

L451. Town mouse and country mouse. Wild animal finds his liberty better than tame animal's ease. Esopete pp. 36-37; Tubach 3281.

L451.3. Wolf prefers liberty and hunger to dog's servitude and plenty. Esopete pp. 65-66; a.b.c. 245; Tubach 5337.

L452.2. Ass jealous of war-horse until he sees him wounded. LBA cc.

237-45; Esopete p. 62; cf. Tubach 2615. L460. Pride brought low: miscellaneous.

L461 . Stag scorns his legs but is proud of his horns. Caught by his horns in trees. Esopete p. 63; Gatos 12; Tubach 4589.

*L461.1. Goat, having seen the reflection of his horns in water, believes self capable of fighting wolf. Meanwhile, wolf approaches from behind and seizes the goat. Esopete p. 88; cf. Tubach 4589.

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L49 1 . One out of twelve monks proudly refused to eat meat. Asked for

bread. Next day leftover meat was fine white bread; leftover bread

was mass of frightful worms. Especulo 516.407. *L491.1. Monks told that food eaten by all others, and charity lead to good

life. Must avoid attention to own possessions. Especulo 517.407-8.

*L491.2. At mealtime monk called for salt because he did not eat cooked

food. Sent to eat in own cell. Especulo 518.408; Tubach 36, 4138.

*L492. Visiting monk complained about wine served to him. Went to a cave

that collapsed. Found half-dead in debris. Abbot orders cave to be

maintained as warning against singularity. Especulo 519.408-9.

*L493. Saint leaves off wearing hair shirt. Dresses as other members of

order. Especulo 520.409. *L493.1. Saint on deathbed. Tells brothers he had never exercised his

own will. Especulo 521.409. *L494. Monk so committed to maintain silence refused to confess except

by gestures. Admonished, he left order. Especulo 522.409-10.

M. ORDAINING THE FUTURE

M0-M99. JUDGEMENTS AND DECREES

*M2.2. Inhuman decision of king. Man pleads that king spare one of his sons. King kills all three. Castigos MS A BNM 6559 13.118 (ADMYTE 52z;); Tubach 1494.

*M2.3. Courtier advises king to drink less. Angry king proves sobriety by shooting arrow into courtier's son's heart. Castigos MS A BNM 6559 13.118 (ADMYTE 52v).

*M2.4. King invites enemy to dinner. Serves him dish prepared with flesh of guest's sons. Has severed heads brought to table. Castigos MS A BNM 6559 13.118 (ADMYTE 52^).

*M2.5. Enemy captive shown severed heads of seven sons. PCG 743.441- 42. MIO. Irrevocable judgements.

Ml 3. Sentence applies to king's own son. Those caught in adultery are to have eyes put out. When king's son is found guilty, king has one of his own eyes and one of his son's eyes put out to satisfy law. a.b.c. 224; Castigos MS A BNM 6559 9.105-6; Tubach 1944.

Ml 4. Irrevocable judgement of king upheld. King leaves laws that must be kept until he returns. He dies and orders that his bones be cast into the sea. a.b.c. 243; Glosa 3.2.24.219; Tubach 3101. M50. Other judgements and decrees.

*M57. Even one involuntary act of charity outweighs lifetime of sins. Miserly man has neither stick nor stone, so throws loaf of bread at beggar. Sees that it balances out evil lifetime, sells all, and gives to poor, a.b.c. 135; Especulo 239.160-61.

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*M58. One generous act sufficient to ensure salvation for saint. Gave away good deeds to another, a.b.c. 138.

M100-M199. VOWS AND OATHS

MIOO. Broken oaths.

Ml 01. 4. Woman vowed to keep St. Francis' day to ensure a successful parturition. She broke vow by working on that day, and her hand

with- ered, a.b.c. 165; cf. Tubach 4138.

*M10 1.4.1. Woman breaks vow not to eat meat. She has bone in throat for eight days. Virgin Mary cures her, and she renews vow. Especulo 562.456; Tubach 727.

*M101.4.2. Ailing cleric promises to join order if prior cures him. Cured, he breaks vow three times. Third time, devils come for him, and he dies. Especulo 563.456-57.

*M101.4.3. Woman neglects promise to make pilgrimage, son dies. Prays to Virgin Mary, who resuscitates child dead for four days. Cantigas 347.

*M102. Thief swears innocence with oath to God and Virgin Mary. Caught soon after stealing again; is hanged. Cantigas 392. M120. Vows concerning personal appearance.

*M1 2 1.1. Vow not to cut beard until hero's exile is terminated. CMC w. 1240.

*M121.2. Vow not to cut beard or hair until king has found good husband for daughter. Apolonio cc. 550.

Ml 22. Vow: queen not to bind hair till enemy is conquered (Semiramis). *Ilustres mujeres* 2.6v-8r, Jardin p. 247; Tubach 4224. M161. Vow never to flee in fear of death.

*M161 .7. Refusal to accept conquest. Women of conquered town kill their children and themselves after men have been killed by enemy. *Ilustres mujeres* 80.82[^]-83[?]; (Wives of the Cimbros). M177. Vow to change religion.

*M1 77. 1 . 1 . King swears to become Christian after saint cures him. Casti- gos 10.76. Ml 83. Religious vows.

*M183.5. Nuns vow not to ever leave convent. Great fire approaches, and archbishop urges them to break vow in order to save their lives. They stand firm and fire ceases. *Especulo* 561.455-56.

M200-M299. BARGAINS AND PROMISES

M201. Making of bargains and promises.

*M201.0.1.2. Hermit makes bargain with God. Asks for wealth for a man

who had sheltered him. Must promise he will use it well. *Especulo*

64.45. *M201.0.3. Prince makes bargain with Virgin Mary. He will light candles

and praise her name if she helps him find his lost hawk. Hawk

magically appears in his hand. *Cantigas* 44. *M201 .0.4. Warrior promises Virgin Mary to pay for 1,000 masses after he

succeeds in his future military campaigns. CMC w. 221-25.

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M202. Fulfilling of bargain or promise.

*M202.0.2. Pilgrim promises woman to bring back image of Virgin Mary from Holy Land. Virgin Mary protects him from lion, from

thieves, from shipwreck. On return, Virgin Mary forces him to keep promise. Cantigas 9.

M202.2. Captive keeps word to return to enemy if mission to his people to arrange exchange of prisoners fails. He had counseled against ex- change. a.b.c. 311 \ Qifarip. 105; Glosa 1.2.12.118.

M203.1. King's promise irrevocable. King punishes his steward who had robbed a Jew to whom king had promised safe conduct through a wood. a.b.c. 167; Tubach 2799.

*M203.4. King's promise irrevocable. Promises to do nothing that philosopher requests. Clever philosopher asks him to destroy city. King must refuse to destroy city, a.b.c. 233; Tubach 139.

*M203.5. King's promise irrevocable. Alexander vows to sacrifice first thing he meets. It is a man riding an ass. Man pleads that ass preceded him. King amused, man spared. a.b.c. 118; Tubach 131, 3289. M205. Breaking of bargains or promises.

*M205.0.2. Fox promises to pay boatman for passage. Payment is a slap in face with wet tail. Gatos 49.

*M205.0.3. Mouse in wine vat. Promises cat anything if he will save him. Breaks promise, telling cat, "I was drunk when I promised." Gatos 56; Tubach 3426.

*M205.0.4. Hawk (crow) breaks promise to spare nightingale's (dove's) young if she sings for him. He kills them because song was not good enough. Hunter snares falcon. Breaking promise punished. Esopete pp. 62-63; Gatos 41; Especulo 71.47-48; Tubach 4388.

*M205.1.3. Man in storm at sea promises St. Michael a calf if he is saved. Three times when sea has calmed he refuses to keep promise. Third time he is drowned along with his calf and his cow. Especulo 551.444; Tubach 1297.

M205.2. Curse as punishment for broken promise. Youth broke promise to a woman friend. Devils appeared to torment him until he confessed and kept his promise. Especulo 284.191.

*M205.2.1. Pilgrims promise to take care of each other until they reach goal. All break promise save one who had refused to pledge. Santiago appears to keeper of pledge, helps him, and sends word that breakers of promise must atone. Santiago 4.53-56.

*M205.5. Dragon (monster) does not give promised wealth to rescuer. Threatens to eat him. Rescuer returns him to previous peril on advice of fox as judge. Esopete pp. 86-87; cf Tubach 4254.

*M205.6. Mother breaks promise to Virgin Mary. Child dies but is brought back to life through mother's prayers to saint. Cantigas 43.

*M205.7. Woman who had promised not to sew on the Sabbath broke promise. Punished by losing use of hands. Sent to Chartres to be cured by Virgin Mary. Cantigas 117; cf Tubach 4138.

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*M205.8. Leatherworker broke promise not to work on feast day. Punished by swallowing needle that sticks in throat. Virgin Mary cures him at altar where he coughs up needle. Cantigas 199; cf. Tubach 4138. M210. Bargain with devil.

M211. Bargain with devil. Virgin Mary brings man pact he signed with devil and frees him from devil's power. a.b.c. 261; Milagros 24; Cantigas 3; Especulo 361.264-65; Talavera 1.13.91; Castigos MS A BNM 6559 82.215; Tubach 3572.

M21 1.1. Drunken man unwittingly sells soul to devil. Penniless, he enters tavern and sells soul to stranger. Stranger says he owns body too, just as buyer of horse owns halter. Man disappears forever. Especulo 197.137-38; Castigos MS A BNM 6559 89.225-26; Tubach 4540.

*M2 11.10. Devil will make man rich. After he appears to him three times, man will surrender his soul. Three times in lifetime devil disguised as poor man visits him. Returns to carry him off. Especulo 186.126-27.

M212.2. Devil at gallows repudiates bargain with robber. Devil helped thief in exchange for soul. Thief on gallows told to stand on devil's shoulders. Devil slips out from weight, and thief is hanged. LBA cc. 1454- 79; Lucanor Ex. 45; Especulo 185.126; cf. Tubach 2235.

M217. Devil bargains to help man win woman. Monk (servant) desires daughter of pagan priest (nobleman). Required to deny Christ. Repents. a.b.c. 23, 106; Especulo 187.127-29; Tubach 3566.

*M217.1. Man makes pact with devil. Will deny Jesus and Virgin

Mary and will be guaranteed worldly success. Cantigas 281; Milagros 24. M242. Bargains and promises between mortals and supernatural

beings.

*M242.4. Man, whose granary was burning, promised God he would give grain to poor if fire were extinguished. Breaks promise. Gatos 57.

*M242.5. Woman promises Virgin Mary she will make her a wimple if the Virgin will cure her silkworms. Forgot promise, but silkworms magically worked on wimple for her. Cantigas 18.

*M242.6. Peasant promises calf to Virgin Mary if she will protect it from wolves and thieves. Breaks promise. Calf breaks free and runs to her church. Cantigas 31.

*M244.3. Captured bird promises to give captor three counsels in exchange for freedom. Esopete pp. 142-43; Tubach 322. M250. Promises connected with death.

M25 1.1. Dying monk promises there will be room for his pupil in his grave. When grave is opened, it is too small to accommodate two bodies. Monk's body turns on its side to make room. a.b.c. 399; Tubach 1271.

*M253.1. Dying man promises friend he will return to tell him about other-world. Suffers torment in purgatory because of his obligation. Especulo 286.192. M256. Promise to dying man broken.

*M256.2. Pilgrims to Santiago de Compostela break promise to help dying

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companion. Other man stays with him. Santiago carries body to his church; rewards faithful one and denies benefits of pilgrimage to others. Especulo 285.191-92.

M300-M399. PROPHECIES M302. Means of prophesying.

*M302.4.2. At birth, stars say prince will live long life but at twenty will

experience troubles with father (threat of death to self or to father).

Sendebār p. 67. *M302.4.3. Stars say prince must be silent for seven days. Sendebār p.

13; Tubach 4703. *M302.4.4. At birth stars say prince must not see either sunlight or fire.

If he were to see it he would be blind. Barlaam pp. 262-63. M310. Favorable prophecies.

M3 12.0.2. Prophecy: future greatness as rAeror prophesied by bees leaving

honey on lips of child, a.b.c. 180. M3 12.0.2.1. Prophecy: future wealth o/ c/«'W prophesied by ants leaving

grains of wheat on lips. a.b.c. 180; Tubach 293. M3 12.0.2.3. Prophecy: future greatness of unborn child prophesied by egg

magically caused to bring forth chick with mature comb, a.b.c. 180. M3 12.0.4. Prophecy: pregnant woman's dream foretells child's future

greariness. a.b.c. 180; cf. Tubach 647. *M3 12.0.4.1. Prophecy: pregnant woman's dream while pregnant. Baby

daughter's heirs will found a great line. Angel tells her in dream she must baptize immediately upon birth before nursing her. Baby must not drink any milk but her mother's. Ultramar 1.1.84.169; Tubach

3283. *M3 12.0.4.2. Prophecy: pregnant woman's dream prophesies that her

lineage will be honored in Holy Land. A griffin and two eagles clear temple in Jerusalem of rats, bats, and owls that had nested on altars.

Placed on a throne by them, a griffin pecks out her heart and entrails and encircles the city with them. Ultramar 1.1.144.290-91.

*M312.0.4.3. Prophecy: pregnant woman dreams prophesy that one of her

sons will be instrumental in avenging Jesus' death. Armas p. 1 22.

*M3 12.0.4.4. Prophecy: pregnant woman's dream. Son will kill father.

Ilustres mujeres 23.29[~]-30r Qocasta). *M312.10. Prophecy: angel

Gabriel appears in hero's dream prophesying

future success. CMC w. 405-9. M314. Man will become king.

*M314.5. Hermit's dream prophesies that knight will become king.
Qifar

pp. 36-37. *M3 14.6. Knight dreams that exiled king will conquer
occupied territory and

be its king. Abreviada 3.26. M340. Unfavorable prophecies. M341 .
Death prophesied.

*M341.0.4. Prophecy of death. Monk given names of those who will
die

soon, including his own. Fulfilled, a.b.c. 375.

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*M341.0.5. Prophecy of death. Simple young monk, dying of
pestilence, given letters by mysterious youth giving names of all who
were to die of pestilence, a.b.c. 402; Tubach 1475 b) 1.

*M341.0.6. Prophecy of death. Simple man returns from heaven
knowing who in household will die of pestilence, a.b.c. 383.

*M341.0.7. Prophecy of death. Captive bishop confirms king's
prophetic dream. a.b.c. 61.

M341.1. Prophecy of death. Bishop's death foretold (thirty days) if he
re- fuses to remove sinner's body from church. Refuses and dies. a.b.c.
353; Tubach 1267.

*M341.1.1.1. Prophecy of death. God appears to deacon in dream. He
must tell bishop he will die on the Day of the Apostles. a.b.c. 65.

*M341.1.5.3. Prophecy of death. Image of infant Jesus tells young boy
he will join him in heaven tomorrow. Cantigas 353. M341.2.
Prophecy: death by particular instrument.

M341.2.4. Prophecy: five-fold death. Prince to die from stoning,
burning, falling off a cliff, hanging, and drowning. It so happens. LBA
cc. 123-65. M342. Prophecy of downfall of kingdom.

M342.1. Prophecy of downfall of king. King sends emissaries to philosopher who tells them that they may return because cruel king has been replaced. *Disciplina* 25.

*M342. 1.1. Prophecy of downfall of king. Dream interpreted falsely by his enemies to say that king must kill family and advisers and bathe in their blood to avoid losing his realm. *Calila* p. 280; *Exemplario* 12v.

*M342.1.2. Prophecy: enemies will attack duke and his forces. Duke dreams of being in a magic forest, attacked by four lions, three fierce bears, and two flying dragons, followed by ferocious dogs. Wife interprets it a warning that his enemies were coming to attack him. *Ultramar* 1.1.112.231-32.

*M342.1.3. Prophecy of downfall of emperor who persecuted Christians. Will lose battle and will die. *Especulo* 221.150.

*M342.3. Monk sees vision of king swallowing one leg of image of Christ crucified and trying to eat the other: one leg is the clergy; other one, the people. King does not heed vision, is assassinated while hunting. *Especulo* 218.148-49.

M35 1 . Prophecy that youth will abandon his religion and become Christian. *Barlaam* p. 22.

*M356.6. Wise men sent to hear sage's prophecy. Kingdom to be destroyed; evil king to die to be replaced by a just one. Wise men return to find it fulfilled, a.b.c. 379. M360. Other prophecies.

M362. Prophecy: death of ruler to insure victory. Battle will be won by side whose king dies. *Castigos MS A BNM* 6559 10.110; *Glosa* 1.2.12.119. M363. Coming of religious leader prophesied.

M363. 1 . Coming of Christianity prophesied. Alexander the Great told high

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priest of Jerusalem that he saw the face of God in priest's face.

Especulo 220.150. M364.7.2.1. Story of Genesis and "In the beginning was the word"

prophesied by pagan. a.b.c. 244. M370. Vain attempts to escape fulfillment of prophecy.

*M370.2. Prophetic dream of bishop's death fulfilled. Man witnesses solemn trial; bishop condemned. Dreamer goes to palace and finds

bishop dead. Especulo 468.369-70. *M370.3. Prophetic dream of pope's death fulfilled. Cardinal and two holy

women witnessed solemn trial where Jesus Christ found him guilty.

Pope found dead next day. Especulo 469.370. M372. Confinement in tower to avoid fulfillment of prophecy. No one to approach prince until he reaches young manhood. Barlaam pp. 34-35. *M372.2. Prophecy: weaver's son to be royal bailiff. Despite paternal

pressure, child chooses studies over weaving. Poridat 45-46. *M372.3. Prophecy: princeling to be blacksmith. Despite paternal efforts,

child refuses studies in favor of labor. Poridat 46. *M375.2. 1. Slaughter of unborn and newborn children to avoid fulfillment

of prophecy that one of them would be king of Rome. a.b.c. 180.

M400-M499. CURSES M410. Pronouncement of curses.

*M4 11.1.3. Mother curses children who have mistreated her. a.b.c. 260;

Tubach 1440 c). M41 1.8.2. Hermit curses men who kill his companion-bear. They die of

a dreaded illness, a.b.c. 329. M420. Enduring and overcoming curses.

*M423.1. Mother's curse lifted by prayer and reverential penitence. a.b.c.

260; Tubach 1440 c). M470. Curses on objects or animals.

M474. Curse on land. Man whose land bordered church lands cultivated

church lands. His oxen broke their yokes and ran wild. He died within ten days. Especulo 219.149.

N. CHANCE AND FATE

N0-N99. WAGERS AND GAMBLING

NO. Wagers and gambling.

N 1.2.1. The miracle of broken die saves soul of gambler, allowing saintly

man to win. a.b.c. 252; Tubach 2239. *N. 1.2. 1.1. The miracle of broken die makes man winner. Virgin Mary

helps him win over opponent because he had promised property to her if he won. Cantigas 214; cf. Tubach 2239.

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NIO. Wagers on wives, husbands, or servants.

N12. Wager on wife's obedience. Lucanor Ex. 27; cf. Tubach 4354.
N50. Other wagers.

*N67.1. Wager: stingy man can he forced to give alms. Pauper taunts him; angered miser, not able to find stick or stone to throw, throws a loaf of bread at beggar. a.b.c. 135.

*N68. Wager based on *reductio ad absurdum* of task. When an impossible task is given, the hero responds with a countertask so absurd as to show the manifest absurdity of the original task. Wager: drink the seas dry: counterwager stop up all the rivers. Esopete p. 15; Sendebär Day 8, Tale 22.

N100-N299. THE WAYS OF LUCK AND FATE N110. Luck and fate personified.

N111. Fortuna. Luck (fate) thought of as a goddess. Talavera 4.2.276-98; Compendio pp. 251-73; cf. Tubach 2154, 2155, 2156. N120. Determination of luck or fate.

*N126.3. Queen casts lots to foresee future events in realm. Ultramar LI. 166.323. N130. Changing of luck or fate.

N134.2. Corpse brings bad luck to ship. Cast overboard. Apolonio cc. 273- 83. N140. Nature of luck and fate: miscellaneous.

N142. Destiny (fate) better than work, show, or intelligence. Laborer makes very little by his work; handsome nobleman more by pleasing a woman; merchant more by speculation; prince most of all because of his royal heritage. Calila p. 324; Exemplario 83v-S4r. N146. Man not fated to die cannot be killed.

*N146.1. Christian captured by Moors sentenced to death. Stoned, throat cut, but does not die. Calls upon Virgin Mary to send for priest so he can confess. Then he dies. Cantigas 124. N170. The capriciousness of luck.

N172. Prodigal son favored over faithful son. Barlaam pp. 102-3.

*N1 74. 1 . Emperor, afraid of lightning, constructed underground retreat. Left it only on fine days, but storm overtook him and killed him. Qifar p. 27.

*N178.1. Broken leg saves man from fatal fight. King has ordered that he be killed in a fight. He breaks leg and cannot go to palace that day. King forgives him when learns of his innocence. Lucanor Ex. 18.

*N181.1. Rich man tells poor man that he is rich because he finds money on the way to church. Poor man goes and gets both spiritual and tempo- ral sustenance. Especulo 228.152-53. N200. The good gifts of fortune.

N21 1.1. Lost ring found in fish. Returned to queen who uses it to prove her fidelity to husband. Especulo 125.83; Tubach 4102.

*N212.2. Money will go to its destination. Man told that money he found

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belongs to another. Hollows out tree trvrnk; puts money inside and throws it into sea. Trunk washes up at door of rightful owner who

uses it for firewood; gold begins to melt. His wife finds trunk and hides it. First man is beggar now, and wife of rightful owner bakes bread with money inside; gives it to first man. He sells bread to fishermen who begin to feed it to horses. Wife gives them oats for her bread. Money has returned to owner. Especulo 58.41; Tubach 4954. N250. Persistent bad luck.

*N252.2. Messenger announces misfortune to holy man. Someone has set fire to his crops. He accepts his luck, a.h.c. 343.

*N252.3. Servant (messenger) reports successive misfortunes to master who has said he does not need to hear bad news. a.h.c. 195; Disciplina 27; Tubach 1705.

N253. Safety in shadow of wall. After escaping a series of misfortunes, man is apparently safe when sheltering wall falls on him and kills him. Calila p. 124. N255. Escape from one misfortune into worse.

N255.2. Ass gets progressively worse masters. Finally farmer beats him while alive and will not spare his hide even when he is dead. Esopete pp. 66-67; Tubach 387. N270. Crime inevitably comes to light.

*N275.5.2. Sheep thief confesses in church when bishop orders belly of thief to bleat, a.b.c. 179; Tubach 4317.

N300-N399. UNLUCKY ACCIDENTS N330. Accidental killing or death.

N332.3. Serpent carried by bird lets poison drop into milk and poisons drinkers. Sendeban Day 8, Tale 19. N333. Aiming at fly has fatal results.

N333.1. Heretic killed by hitting fly on his face. Gatos 6; Esopete p. 52; Tubach 2103. N340. Hasty killing or condemnation (mistake).

N340.2. King hastily has thousands put to death for stoning his judges. Castigos MS A BNM 6559 10.107-8; Glosa 1.1.13.67-68; Tubach 1494.

*N340.2.1. King wrongly advised to kill wife, son, counselor, philosopher, war elephants, charger and to bathe in their blood to avoid destruction of realm. He does not. Calila p. 280.

N340.3. Woman wrongly judged to be drunk when seen to drink a ftiU glass of wine, a.b.c. 51.

N341 . Emissary of evil noble killed in place of intended victim of

ambush. a.b.c. 8.

N346. Pigeon hastily kills mate for stealing wheat stored in nest. It has dried out and appeared to be less. With moisture it swells, and pigeon kills self in remorse. Sendebare Day 6, Tale 16; Calila p. 291. Exemplario 73r.

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N347.1. Cleric accidentally suspected of crime had wandered into a tavern and was arrested among a group of spies. Executed despite innocence, a.b.c. 349 (not in Paris MS); Disciplina 7; Especulo 533.421; Tubach2431.

N347.2. Holy man enters brothel to reform prostitutes. Accused of loose behavior, a.b.c. 229. N350. Accidental loss of property.

*N352.1.1. Eagle carries off official's ring and drops it in slave's lap. Esopete pp. 17-18. N380. Other unlucky accidents.

N381. Drop of honey causes chain of events. Hunter drops honey in a shop; bee lights on honey; storekeeper's cat kills bee; hunter's dog kills cat; storekeeper kills dog; hunter kills storekeeper; villagers and neighbors of storekeeper kill hunter; villagers and neighbors of hunter come, and the two groups kill each other. Sendebare Day 3, Tale 7.

N383.2. 1. Man is sickened when he realizes he has eaten bread from flour used for abscess plaster. Sendebare Day 2, Tale 4.

N388. Blind men accidentally hurt each other (trying to kill pig). a.b.c. 64; Tubach 698.

N400-N699. LUCKY ACCIDENTS N410. Lucky business ventures.

N41 1.5. Seller of sandalwood learns its value in land lacking sandalwood. Sendebare Day 8, Tale 22. N440-N499. Valuable secrets learned.

N451.1. Secrets of animals (dwarfs) accidentally overheard from tree. Animal tells others that it will help him rid themselves of man. Man in tree overhears and shoots the speaker. Esopete p. 123. N455.2.1. Cheaters' secrets overheard and used in court against them. Sendebare Day 8, Tale 22. N500-N599. Treasure trove. N510. Where treasure is found.

N5 1 1 . 1 . 6 . 1 . Treasure found in ruined wall. Stonecutter rewarded for hospitality, finds a treasure when he tears down old wall. Especulo 64.45. *N5 11.1.9.1. Treasure buried under roots of tree. Grateful doves lead monk to spot. Calila p. 334. N514. Treasure hidden in religious shrine (object).

*N514.3. Treasure found in broken statue. Man, angry at religious statue, smashes it against wall. Finds hidden gold. Esopete p. 110. N530. Discovery of treasure.

*N531.6. Virgin Mary appears in dream to king. Tells him where he will

find buried treasure. Cantigas 348. *N534.7.2. Hermit digs in mouse's hole and finds hidden coins. Calila p.

210; Exemplario 46r. N535.1. Treasure indicated by stone cross on palace floor. Cross dug up reverently; treasure found beneath it. a.b.c. 144; Tubach 4950.

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*N535.2. Treasure indicated by shadow of extended figure of statue, a.b.c. 241; Tubach 2720, 4611.

*N535.3. Eagle carries off official's ring and drops it in slave's lap. Esopete pp. 17-18.

N538.1. Treasure pointed out by soul that has left body in dream, a.b.c. 142.

*N545.1.1. Eagle leads rescuer to site of great treasure. a.b.c. 207. N590. Treasure trove: miscellaneous.

*N592. Golden tablets unearthed bearing message warning of the sin of avarice, a.b.c. 35; Tubach 4175, 4702. N600-N699. Other lucky accidents.

N635. The triple tax. Poet is given by king the right to demand a coin fi-om hunchbacks to enter city; from persons with head lice; from persons with scabies; from one-eyed persons, from those with hernias. He demands coin from hunchback who protests. In tussle, hxinchback

is revealed to suffer all infirmities. With revelation of each, poet demands another coin, a.b.c. 84; Esopete pp. 143-44; Disciplina 6; Especulo 489', 386; Tubach 4892.

N685. Fool passes as wise man by remaining silent, a.b.c. 408.

*N699.3.1. Accused man interrupts trip to pray. Avoids ambush, a.b.c. 8.

P. SOCIETY

Pa-P99. ROYALTY AND NOBILITY

PIO. Kings.

PII. Choice of kings.

*P1 1.0.2. Choice of king through force. Man is forced to accept office.

Barlaam p. 321; Castigos 11.112. *P11.7. King chosen for a year provides for future. Knowing that the

custom is that he is to be deposed in a year, he sends provisions to

a safe place out of the kingdom. Lucanor Ex. 49; a.b.c. 366; Barlaam

pp. 121-23; Especulo 243.163; Tubach 2907. *P11.8. Gods tell people to choose king whom they find eating from an

iron table. Choose a farmer they see eating on a metal plough blade.

a.b.c. 384. PI 2. Character of kings. PI 2. 5. Good king never retreats in battle.

*P 12.5.0.1. Hero-king's (Cid) body on his charger leads troops to victory

in battle. PCG 2.956.636-38. PI 2.9. Nobility of character a mark of kings. King (Alexander, Scipio Afri-

canus) shows nobility by sending women captives back unharmed.

a.b.c. 83; Castigos MS A BNM 6559 23.140 (ADMYTE 82z;); Tu- bach

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*P 12.9.1. Roman consul invites captive enemy to join him in deliberations. a.b.c. 211; Tubach 1900.

*P12.10.1. Caesar was generous to heirs of his enemy, a.h.c. 211.

*P12.15. Great king accepts explanation that great power is temporary and hollow. a.b.c. 361.

*P12.16. Just king accepts explanation that people who had criticized him were dnmk. Truthful admission cools his anger. a.b.c. 419. P13. Customs connected with kings.

PI 3. 9. 1.1. King deserves great privileges. Alexander sought advice from Parmenyon. Told by Parmenyon: "If I were Alexander I would accept." Replies: "I am not Parmenyon, but Alexander and deserve greater gift." a.b.c. 257; Glosa 1.2.19.168-69; Tubach 90. P14. Particular practices of kings.

PI 4. 19. King goes at night to observe his subjects. Hears them say he is greatest fool in land because he gave trickster wealth to fetch secret ingredient to change lead into gold. Qifarp. 129; Lucanor Ex. 20.

*P14.24. King never permits execution of those sentenced to death. Killing human beings wrong, a.b.c. 397.

*P 14.25. King does not permit anyone to ask him why he never laughs. Penalty is beheading, ^ifar p. 130; Tubach 4994.

*P14.26. King spares life of respected stranger who violates prohibition. Qifar^ 130. P15. Adventures (deeds) of kings.

PI 5. 1.2. King pardons person who has mistaken a remarkably beautiful courtier in his entourage for him. a.b.c. 314; Tubach 2910.

*P15.1.3. Emperor pardons defeated king. It is honorable to defeat enemy and then to pardon him. a.b.c. 125.

PI 5.6. Alexander descends to bottom of sea in glass barrel with rooster to tell time. Learned tactics from fish. Castigos MS A BNM

6559 33.153 (ADMYTE 104[^]); Tubach 123. P16. End of king's reign.

*P16.1.3.1. Evil king who had abused power destroyed by divine instigation. Consults philosophers. They recommend that he send for advice to a wise man, Mariano, a.b.c. 379; Disciplina 25.

*P16.1.5. King retires from world. Abdicates in favor of son. Son abuses power. King returns to defeat tyrant (takes out his eyes and imprisons him). Crowns younger son. a.b.c. 22.

*P16.1.6. Pious king abdicates to retreat to ascetic life. Leaves kingdom to advisor. Barlaam pp. 319-22. PI 7. Succession to throne.

*P1 7. 1 1 . 1 . Rustic healer made adviser to ruler. Poisons him, seizes power, and rules cruelly. a.b.c. 384. P19. Other motifs associated with kings.

*P19.3.1. King grants all wishes of those who come to him. They must not leave unhappy, a.b.c. 364.

PI 9.4.2. King inadvertently disobeys law. Enters court armed; kills self. Glosa 1.2.11.114; Castigos MS A BN 6559 (ADMYTE 31v).

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P20. Queens.

*P29.4. Queen insists that frivolous idle woman who disdains spinning learn to spin or that she not appear at court. Castigos 6.59. P50. Nobility.

*P50.0.2. King and vassals: lion king sets out to avenge mistreatment of vassals. Esopete pp. 98-100.

P100-P199. OTHER SOCIAL ORDERS PI 10. Royal ministers.

Pill. Banished minister found indispensable and recalled. Esopete p. 21.

*P1 1 1 . 1 . Minister who spared life of king's favorite wife pardoned and re-stored to office. Calila p. 280. P150. Rich men.

PI 52. Rich man sees that his wealth will not help him gain eternal life. Enters religious order. Especulo 39.26-27.

P200-P299. THE FA2VULY P210. Husband and wife.

*P214.2. Wife kills self when abandoned by husband (to join dead husband). Castigos 40.185-86; Ilustres mujeres 40.47r-49r (Dido). P230. Parents and children.

*P230.4. Parents must chastise son when young. Lesson from tale of farmer who yokes a calf and an ox to tame the calf. Esopete pp. 64-65.

*P231.3. Mother love. Noble woman insists on nursing her own children. Will not permit them to have wetnurse. Castigos MS A BNM 6559 (ADMYTE 7r).

*P23 1.4.1. Mother (Empress Irene) orders that son's eyes be put out. a.b.c. 295 (not in Paris MS). P232. Mother and daughter.

*P232.3. Daughter who had offended mother during lifetime is punished in afterlife. Especulo 440.334.

*P232.4. Mother curses children who mistreated her. Treacherous daughters and sons afflicted with terrible illness. Cured by saint. a.b.c. 260; Tubach 1440 c).

*P232.5. Devils torment daughter who had verbally abused her mother, a.b.c. 336. P233. Father and son.

*P233.2.2. Poor widow tells emperor his son had killed hers. He gives his son in exchange. Especulo 348.247-48; Abreviada 1 .206; Tubach 4989.

P233.8. Prodigal son returns. Barlaam pp. 102-3.

*P233.9.1. Duke's son chastises father for licentious ways. Will only acknowledge him because of mother's honor. Chooses not to inherit dukedom. Castigos 1.41-42; Tubach 362.

*P233.9.2. Evil king defeated by enemies flees. His own son imprisons him, tortures him, and kills him. a.b.c. 416.

*P233.9.3. Son mocks father when he sees him drunk and naked (Noah). a.b.c. 421.

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*P233.12. Father dies in his son's stead. Justice demanded that one die.

a.b.c. 339; Tubach 2005. *P233.13. Santiago rewards pilgrimage of father. Sustains falsely accused

son on gallows until innocence is proved, a.b.c. 38; Santiago 5.56-61;

Tubach 3796. *P233.14. Sentence applies to king's own son. Those caught in adultery

are to have eyes put out. When king's son is found guilty, king has one of his own eyes and one of his son's eyes put out to satisfy law.

a.b.c. 224; Castigos MS A BNM 6559 (ADMYTE 31u); Tubach

1944. *P233.15. Son on gallows bites his mother's (father's) nose off. punishment

for lack of discipline in youth. a.b.c. 338; Qifar pp. 82-83; Esopete

pp. 112-13; Castigos 1.41; Gbsa 2.2.2.129-30; Especulo 287.196-98;

Tubach 3488. *P233.15.1. Three sons condemned to hang. Parents had not stopped

them from their evil ways. Especulo 289,198-99; see Q586. *P233.16. Spoiled child blasphemed God, and when a pestilence came he

fell ill. In a deliriimi, saw devils coming for him. He died, and so did

his father. a.b.c. 52; Especulo 79.52; Tubach 684. *P233.16.1. Father lets son play in river. Son drowns, and man drowns

trying to save him. Sendebat Day 2, Tale 3. *P233.17. Test of paternity. Shooting at father's corpse. Youngest of

supposed sons refuses to shoot and is judged the only genuine son of

dead emperor, a.b.c. 174; Tubach 1272. *P233.18. Man cruel to his father, told by his own son that he will be

mistreated in his old age. a.b.c. 337; Especulo 439.333-34; Tubach

2001. *P233.19. Father and sons. Father leaves will saying that treasure is

buried in vineyard. At his death, sons dig up vineyard; learn that

treasure is cultivations of land. Esopete pp. 113-14. P234 Father and daughter.

*P234.3. Daughter suckles imprisoned parent denied food by jailers. Ilustres

mujeres 65.69r-70r (unknown young Roman woman); a.b.c. 171,

173; Glosa 2.2.4.137-38; Tubach 3969. *P234.4. Father ties infant daughter to lance. Throws her across stream to

save her from pursuers. Ilustres mujeres 37.43r-45r (Camilla).

*P234.5. Daughter saves father from attacker. Ilustres mujeres 62.67r

(Claudia). *P234.6. Daughter saves father from death sentence.

Ilustres mujeres 15.22r-

23r (Hypsipyle). P236. Undutiful children.

P236.2. Satiric legacy. Supposed chest of gold induces children to care

for aged father, a.b.c. 126; Tubach 965. *P236.8. Undutiful children. Dying father hears children crying out,

"Where will we go, what will we do when our father dies?" He reminds them they will enjoy the wealth he has amassed. He asks why

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are they not concerned with what will happen to him. Especulo 389.284-85. P250. Brothers and sisters.

P25 1.3.1. Hostile brothers come to each other's aid when threatened by

outsider. a.b.c. 311. P251.5.5. Brother unjustly imprisoned by brother. PCG 825.502-3. *P253.1. Sister kills her brother (husband) to wrest throne from him. Ilustres

mujeres 89.88r-90r (Cleopatra). P260. Relations by law.

*P266. Daughter-in-law stays in husband's family's household after he has abandoned her. San Alejo p. 89.

P300-P399. OTHER SOCIAL RELATIONSHIPS P310. Friendship.

P315. Friends offer to die for each other. Each falsely confesses to crime to save the other. Neither guilty. Disciplina 2; Qifar pp. 9-11; Esopete pp. 137-39; Glosa 1.2.28.211; Tubach 2208, 2215.

P317.1. Plato refuses to believe that Xenocrates has spoken ill of him. a.b.c. 20, 168; Glosa 1.2.13.124-25; Tubach 2211, 3820.

*P317.1.1. Alexander takes supposedly poisoned medicine showing confidence in physician friend. a.b.c. 168; Glosa 1.2.13.124; Tubach 134, 1401. P320. Hospitality.

*P324.2.1. Host treats guest with excellent food. Guest had imbibed foul water before entering. Vomits and is unable to eat. Especulo 36.25- 26.

*P324.4. Saint eats gluttonously to please guests. Repents next day. Especulo 298.208.

*P324.5. Saint has only bacon to give guest during Lent. Both partake as sign of hospitality. Especulo 297.207-8; cf. Tubach 3243.

P325. Host surrenders wife to guest who unwittingly falls in love with the wife. The host, on being informed, out of pure generosity repudiates wife and has her marry the guest. Esopete pp. 137-39; Disciplina 2; Qifarpp. 9-11. P340. Teacher and pupil.

*P344. Teacher gives pupil Ciceronian rule for rhetoric. Student memorizes rule and recites it instead of applying it. Exemplario 2r, Calila p. 92.

*P344.1. Teacher writes all worldly wisdom on walls and confines pupil to room to learn it in short time. Sendeban p. 72. P360. Master and servant.

P361. Faithful servant dies instead of master. Puts on master's clothes and ring; throat is slit, a.b.c. 166; Glosa 2.3.15.304; Tubach 2209.

*P361.1.4. Servant kills master to save him from dying at enemy's hands. Kills self. Glosa 2.3.15.304.

*P361.1.8.1. Faithful servant undergoes torments in master's place,

a.b.c. 166.

*P36 1 .10. Servant deceives invading enemy. Pretends he has thrown cruel master on pyre. Saves him. Glosa 2.3.15.304,

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*P361.1 1. Servants deceive enemy; they are carrying off mistress to kill her for cruelty. Save her. Gbsa 2.3.15.304.

*P36 1 .12. Servant asked to help kill king by prince. Supplies harmless substance instead of poison. Glosa 2.3.15.305.

P400-P499. TRADES AND PROFESSIONS P435. Usurer.

*P435.3. Ass carries usurer's body to the gallows instead of to the church.

Especulo 567.461-63; Tubach 375. *P435.4. Corpse of usurer rises up, destroys church furnishings, beats

monks; kills one, because his soul was suffering torments despite promises that soul would be prayed out of hell, a.b.c. 149; Tubach

5031. *P435.5, Church built by usurer's money made to collapse by devil. a.b.c.

148; cf. Tubach 1053. *P435.6. Usurer and his descendants punished in hell, ten generations who

had benefited arranged on a ladder, a.b.c. 385 (not in Paris MS); cf.

Tubach 5027, 5062. *P435.7. Saint who accepted alms from usurer punished in hellfire by bum

on his cheek. Especulo 12.9-10. *P435.8. Usurer gave abbot money to pray for him. God said all but one

coin had been earned dishonestly. Accepted only one coin on altar.

a.b.c. 132. *P435.9. Punishment from otherworld: leprosy, erysipelas, and poverty.

Executors of usurer's will do not make restitution of his ill-gotten

wealth. Especulo 262.176-77. *P435.10. Usurer's soul condemned to eternal torment despite generosity

to monastery. Returns and attacks monks, a.b.c. 149. *P435. 1 1 . Man who deserted his usurer father and brother sees them roasting

in hell and blaming each other for their plight. a.b.c. 430; Tubach

5027. *P435.12. Usurer leaves wealth to friends and family. Leaves nothing for

his soul. Acknowledges the omission to priest and then dies. Especulo

659.462-63; Tubach 5050. *P435.13. Dying man (usurer) reproaches soul for desire to leave him de- spite his great wealth and comfort.

Lucanor Ex. 4; Especulo 568.462. *P435.14. Dead moneylender's heart found in strongbox. Saint tells

mourners at funeral of moneylender. Lucanor Ex. 14; Tubach 2499.

*P435.15. Hero (Cid) deceives moneylenders. Gives them chests filled

with sand as surety for loan. CMC w. 65-212. P446. Barber.

P446.2. Distrust of barbers. Barber sees inscription over door:

"Whatever

you do, do wisely, and think of the consequences." He is hired to

cut king's throat, drops razor, and confesses, a.b.c. 69. P446.2.1.

Distrust of barbers. King to avoid possible assassination sings

beard rather than have barber shave him. Castigos MS A BNM 6559

25.141 (ADMYTE 84⁺).

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P448. Butcher.

P448.1. Sheep killed by butcher, who they are persuaded will spare them.

They betray each other. Esopete p. 76. P458. Woodsman.

P458.1. Trees not to supply wood for woodsman's axe handle. Esopete

p. 65;

Tubach 444. *P458.2. Water spirit returns silver axe to woodchopper in place of the

one he has lost. Esopete p. 112. P460. Other trades and professions. P462. Stonecutter.

*P462.1. Treasure found in ruined wall. Stonecutter rewarded for hospitality, finds a treasure when he tears down old wall. Especulo 64.45. P463. Baker.

*P463.1. Sultan is recognized as son of baker because his reward to philosopher is loaves of bread, a.b.c. 313; Tubach 500. *P463.2. Unreasonable threat of punishment to cook, to baker, and to

host's wife to frighten guest. Esopete pp. 13-14. *P463.3. Bakers use matter from abscess in bread dough. Sendebare Day 2,

Tale 4. *P463.4. Prince whose father was really the court baker (cook) advised to

remember both his royal and his humble heritage, a.b.c. 189. P464. Shepherd.

*P464.1. Shepherd who cried "Wolf too often. When the wolf really comes, no one believes him. Esopete p. 111. P465. Lawyer.

*P465.1. Dying lawyer offers self to God. God says he must be judged.

Refuses to be judged by his equals and so dies without communion

and confession. Especulo 19.14; cf. Tubach 2991. *P465.2. Widow gives lawyer a cart as fee. Adversary gives him ox to pull

it. She loses case and says: "The cart does not go well." He replies

that it needs an ox to pull it. Especulo 23.16. *P465.3. Man's lawyer is bribed to lose a lawsuit. Appears in court saying

he has "esquinan^a" ('quinsy') and cannot speak. His client says he

does not have "esquinanga" but rather "argen[?]ia" ('money disease').

a.b.c. 309. *P465.4. Dying lawyer says: "I appeal. " Asks for defense. Dies without

confession and goes to hell. Especulo 21.15; Tubach 2991. *P465.5. Nose cut off as punishment for theft. Lawyer stole land from

church. Saint appears and tells him to retrieve it. Third time cuts off

nose as sign of perjury and theft. Especulo 458.357-58. *P465.6. Lazvyers bathe in special hell's fire, a.b.c. 12. P466. Doctors.

*P466. Doctor prescribes same remedy for a sore eye that he had used to

cure his own sore foot. Patient blinded. a.b.c. 283. P482. Painter.

P482.1.1. Devil pulls scaffold from under painter's feet. Virgin rescues him.

a.b.c. 263; Tubach 3573.

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P500-P599. GOVERNMENT P510. Law courts. P511. Criminal to choose method of execution.

P51 1.2. Sentenced to have eyes taken out, is granted favor of selecting instrument. Is unable to find suitable nail, a.h.c. 151; Tubach 1947. *P51 1.3. Man to choose tree for his hanging is unable to find suitable tree. Is not executed. a.h.c. 130; Tubach 4790. P520. Lawsuits.

*P521.1. Lawsuit between wolf and fox. Ape is judge; greyhound lawyer

for wolf; sheepdog lawyer for fox. LBA cc. 321-71. *P521.2. Fraudulent claim by stag made in presence of wolf whose presence intimidates sheep into acknowledging debt. Repayment scheduled for when wolf will not be present. Esopete p. 52. P522. Laws.

*P524.3. High-born woman pledges son as security with usurer. Unable to repay, calls on Virgin Mary, who helps her rescue him. Cantigas 63. P525. Contracts.

*P525.4. Borrower offers Virgin Mary and Christ as guarantors of repayment of debt. Repayment put in sea, miraculously reaches Jewish creditor on time. Milagros 23; cf. Castigos 7.64; Cantigas 25; Tubach 2797. P530. Taxes or tributes.

*P532.1. Unpaid tithes result in pestilence or crop failures. Especulo 171.115. P550. Military affairs. P555. Defeat in battle.

P555.0.1. Defeated soldier tells emperor that battle was lost because of emperor's impiety. Especulo 217.148.

P600-P699. CUSTOMS

P612. Trumpet blown before house of one sentenced to death, a.b.c. 192,

292; Barlaam p. 55; Especulo 192.133-34, 294.202-3; Tubach 4994. P672. Pulling a man's beard as an insult. CMC w. 3280-90. *P672.1.5. Jew touches dead hero's beard. Corpse unsheathes sword to

punish him. PCG 2.961.642-43. *P672.6. Insult: throwing blood-filled object (cucumber) at another is

cause of dishonor. Abreviada 2.281. P690. Political customs.

*P691 . Women punished to appease Neptune. Not to vote, not to take part

in public councils, not to give their name to offspring. Jardin pp.

243-44; Tubach 3462.

P700-P799. SOCIETY: MISCELLANEOUS

P71 1.7. Man rises from sick bed to battle for his country. Castigos MS A

BNM6559 57.184. P711.9. Patriotism: agreement that battle will be won by those whose

leader is killed in battle. Duke disguised as pilgrim joins battle and is

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killed. a.b.c. 340; Castigos MS A BNM 6559 57.184, MS A BNM 6559 10.110; Gbsa 1.2.12.119.

Q. REWARDS AND PUNISHMENTS

Q10-Q99. DEEDS REWARDED Q20. Piety rewarded.

*Q20.3. Emperor of great piety, vowed never to take the life of another being. Forgave his enemies and ruled in peace. a.b.c. 68.

*Q20.3.1. Compassionate ruler forgives friends who have offended him. Treats them with love, a.b.c. 67.

*Q20.3.2. Compassionate emperor told to bathe in pool of infant blood as cure, takes pity on mothers and refuses. God rewards him with cure (Constantine). PCG 316.183-86; Abreviada 1.342.

*Q20.4. Pious holy man preaches the word of God, after God restored his sight. Mission completed, he returns, and his soul is transported directly to heaven, a.b.c. 27.

*Q20.5. Militant pope fought to defend church land. God sends wind to open church doors to reward his piety, a.b.c. 33; Tubach 2370.

*Q20.6. Cleric overwhelmed by sins confesses in writing. Great contrition causes written words to be magically erased, a.b.c. 72; Tubach 1202. Q21. Reward for religious sacrifice.

*Q2 1.0.1. King rewards his son's piety and prudence. Youth had given all his wealth to poor where it would always be safe. Disciplina 29; Tubach 4963.

*Q21.0.2. Bishop told he would die prayed from tierce to nones. Rewarded for his piety. a.b.c. 65. Q21. Reward for religious sacrifice.

Q2 1.1. Old woman gives her only cow believing she will receive a hundred in return from God. A bishop hearing her faith sends her a hundred. a.b.c. 139; Tubach 4089; cf. Tubach 176.

*Q21 .2. Saint gives all his good deeds to a sinner. Sinner will be pardoned. Devils come to get saint but sacrifice saves him. a.b.c. 138. Q28. Reward for pilgrimage.

*Q28.1. Pilgrim goes directly to holy places while companions seek lodging. While at worship, his horse found him lodgings and awaited him there. Especulo 231.154-55.

*Q28.2. Reward for pilgrimage. Old woman falls ill on way to Holy Land and dies. Celestial light descends, and she ascends to heaven.

Especu- lo 143.98-99.

*Q28.3. Reward for pilgrimage. Sick man, fearful of purgatory, told to make pilgrimage. Dies and goes directly to heaven. Especulo 144.99.

*Q28.4. Reward for pilgrimage. Frequent pilgrim to Santiago de Compos-

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tela calls on saint for help in fight. Victorious, he is asked by opponent to call upon saint to cure broken limb. Santiago 13.75-76. Q39. Piety rewarded: miscellaneous.

*Q39.2. Reward for church attendance to holy man. Elected bishop. Espe- cm/o 229.153.

*Q39.3. Virgin Mary promises young woman that she will be rewarded if she does not dance or engage in frivolous behavior. She joins Virgin and other maidens in heaven, a.b.c. 85; Tubach 1424. Q42. Generosity rewarded.

Q42.8. Holy man gives credit for good deeds to dying woman (man) so that she can go to heaven. He is rewarded. Especulo 83.56; a.b.c. 138.

*Q42.8.1. Abbot awards good deeds to knight. When knight dies he goes to heaven; abbot is rewarded. Especulo 84.56-57.

*Q42.10. King gives clothes to leper and lifts him into his saddle. Leper asks king to blow his nose for him. King does so and finds a huge ruby in his hand. Leper disappears magically. Castigos 7.61-62; cf. Tubach 3489. Q44. Reward for almsgiving.

Q44.1. Shepherd sent away from monastery for excessive almsgiving re- stored after wolves eat monastery's sheep. a.b.c. 143.

Q44.2. Steward pardoned for short accounts when it is learned that he has given the money to the poor where it is safe from thieves, a.b.c. 145 (not in Paris MS); cf. Tubach 4963.

*Q44.5. Emperor rewarded for almsgiving. Great treasure unearthed beneath floor of palace, a.b.c. 144; Tubach 4950.

*Q44.7. Bread shared with poor replenished magically by God. a.b.c. 146, 147; Tubach 766, 2566. Q45. Hospitality rewarded.

*Q45.0.1. Poor fisherman who had shared his only garment with shipwrecked man is rewarded richly. Apolonio cc. 632-37.

Q45.1. Angel entertained unawares. Hospitality to disguised saint (angel, god) rewarded. Esopete p. 3; Castigos MS A BNM 6559 54.181; cf. Tubach 2533, 3653. Q51. Kindness to animals rewarded.

*Q51.3. Holy man cures hyena cubs. She rewards him with sheep skins and food, a.b.c. 50; Tubach 2714. Q60. Other good qualities rewarded.

Q61. Self-abnegation rewarded. Man who declares self unworthy to look heavenward pardoned. Castigos MS A BNM 6559 87.223.

*Q62.1. Youth invents false report of senate proceedings to keep secret true proceedings. Senate rewards him with permanent permission to attend. a.b.c. 394; Tubach 5269. Q69. Obedience rewarded.

*Q69.1. Obedience rewarded. Scribe called by abbot interrupts work. Returns to find it miraculously completed in gold. Espiculo 417.314. Q72. Loyalty rewarded.

Q72. 1.1. Captured knight asked by captor what fate he merits. He asks for

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death because he will never be disloyal to his master. Captor frees him. a.b.c. 79; Glosa 2.3.15.303. Q80. Rewards for other causes.

*Q85.1. Reward for graceful answer. Lowly poet tells king that a rose grows among thorns as he did among humble persons. King sends him away with many gifts. Disciplina 3. Q86.1. Reward to ant for industry. Ant has food all winter because she

keeps it safe and dry by airing it in the sun. Lucanor Ex. 23; Tubach 265. Q94. Reward for cure.

*Q94.1. Truthful man reveals secret cures to king. Magic spring cures blindness; bread partially eaten by fox restores princess's voice.

Rewarded with many gifts and great wealth. Gatos 28.

Q100-Q199. NATURE OF REWARDS QUO. Material rewards.

*Q111.9. In exchange for restoration of lost riches, husband agrees to deliver his wife to devil, a.b.c. 144.

*Q1 11.10. Finder of great treasure, is rewarded by community; they make statue of goldj silver, and jewels in his honor, a.b.c. 241; Tubach 2720; cf. Tubach 4611.

Ql 12.0.5. Kingdom and hand of princess reward for virtuous life. Castigos 1.41. Q121. Freedom as reward.

*Q121.2. Freedom as reward. Captive interprets king's dream. Reward is his freedom and that of all the other captives, a.b.c. 61; cf. Tubach 1785. Q140. Miraculous or magic rewards.

Ql 4 1 . 1 . Monks who always shared with the poor receive miraculous supplies of flour and bread, a.b.c. 146, 147; Tubach 766.

Q147.1. Body of saint miraculously rolls over in grave to make room for his pupil to whom he had promised interment with him. a.b.c. 399; Tubach 1271.

Q147.2. Magic wind blows open locked doors of church to show that pope deserves to be buried there, a.b.c. 33; Tubach 2370. Q150. Immunity from disaster as reward.

*Q 15 1.8.1. Life spared as reward for bravery and constancy. Captive tells captor that death or release are the same to him. In either case he would be lost to his master, a.b.c. 79.

Q151.il. Man rewarded by God for good deed. Daniel unharmed by seven lions. Castigos 9.69-70. Q170. Religious rewards.

Q171. Immunity from punishment as reward. Robber baron saved from devil by his daily devotion to Virgin Mary, a.b.c. 45. Q172. Reward: admission to heaven.

*Q1 72.0.3. Friar scribe's soul admitted directly to heaven as reward for illuminating Virgin's name in three colors. Cantigas 384.

*Q1 72.0.4. Angel promises admission to heaven to good monk killed by a

beast, a.b.c. 105. *Q1 72.0.5. Knight followed steps of Jesus in Jerusalem. On Mount of

Olives he was carried up to heaven. a.b.c. 434; Tubach 3797. Q 172.2. Evil rich man on deathbed given chance to repent gives all his

wealth to poor. Is pardoned because of one act of charity. a.b.c. 135. Q 172.2.1. The rich man's trial in heaven. Piece of bread given to beggar

is placed on scales. a.b.c. 135. *Q1 72.2. 1.1. Evil rich man angrily throws a loaf of bread at a beggar. On

deathbed, is pardoned because of one act of involuntary charity.

a.b.c. 135. Q172.3. Evil robber repents; is given chance. He must embrace and live

with next creature he encounters. It is a serpent whose venom kills him, but he goes to heaven. Castigos MS A BNM 6559 82.224.

Q200-Q399. DEEDS PUNISHED Q211. Murder punished.

Q2 11.0.3. Emperor carried off to hell and plunged into boiling oil for many cruel murders, a.b.c. 114.

*Q2 11.0.4 Herod punished for murders of innocents. Castigos 9.71.

*Q21 1.0.5. Greedy nephew murdered rich uncle. Caught and killed. a.b.c. 120; Tubach 5020.

Q211.3. Uxoricide punished. Courtier kills wife, mistaking her for a young woman in the court who had sinned. Castigos 33.159.

*Q2 11.4.3. Snake chases frog into man's house. Tries to bite frog but bites man's child instead. Man puts curse on snake. He will be frog-king's mount forever. Calila p. 248. Q212. Theft punished.

*Q212.5. Thief caught when he steals from monastery garden. His foot

catches in fence, and he is caught; released, a.b.c. 178; Tubach 4782 b).

*Q212.6. Monk attacked by marauding Goths robbed of horse. Goths' horses will not cross river; they returned his horse and then he could continue journey, a.b.c. 191; Tubach 2636.

*Q212.7. Theft of money offerings on altar punished by blindness and paralysis. Moor's companions replace stolen money, and health is restored. Cantigas 329.

*Q212.8. Theft of meal for fritters punished. Tasting knife magically pierces mouth of thief. Prayers to Virgin Mary enable priest to remove it. Cantigas 157. Q220. Impiety punished.

*Q220.2. Monk tormented with pains of all those for whom he had not prayed when alive. Especulo 161.109.

*Q220.3. Friar criticizes royal adoration of religious images that neither speak nor move. Has bad luck for rest of life. Cantigas 291 .

*Q220.4. Cleric stole altar cloth to make underclothes for self. Awakes with body contorted. Prays to Virgin Mary and is cured. Cantigas 327.

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*Q220.5. Pharaoh punished for disobedience to God's word. Drowned in

Red Sea. Castigos 9.70. *Q220.6. Nebuchadnezzar punished for impiety. Condemned to wander

naked, grazing like a beast. Castigos 9.71. Q221.1. Discourtesy to god punished. Blasphemer rouses king's wrath.

Especulo 34.22-23. Q221.3. Blasphemy punished.

*Q221.3.1. Blasphemer extends right hand to blaspheme. Cut off and hanged

at the door of the church. Especulo 210.145-46. *Q221.3.2. Spoiled child blasphemed God and when a pestilence came, he

fell ill. In a delirium saw devils coming for him. He died, and so did

his father. a.b.c. 52; Tubach 684. *Q221.3.3. Blasphemer punished by blood flowing from mouth until death

comes, a.b.c. 55; Tubach 681, 2240. *Q221.3.4. Nun said crazy things; after church burial she was seen in a

vision before altar. Punishment: cut in half; evil part burned. a.b.c.

247; Tubach 723. *Q221.3.5. Blasphemer's eye drops out on game board as punishment for

swearing on God's eyes. a.b.c. 55, 236; Tubach 681, 1949, 2240.

*Q221.3.6. Blasphemer struck dead. Horrible odor issues from his heart.

a.b.c. 55; Tubach 681, 2240. *Q221.3.6.1. Gambler lost at dice in tavern and blasphemed against Virgin

Mary. Struck dead. Cantigas 72; Tubach 2240. *Q221.3.6.2. Woman gambler lost at dice, threw stone at image of Virgin

Mary. King ordered her dragged through streets. Cantigas 136;

Tubach 5152. *Q221.3.7. Blasphemer, exposed buttocks to figure of Christ, paralyzed, save

his tongue. Power of speech retained to say "ave." a.b.c. 47.

*Q221.3.8. Blasphemer punished; cursed the Virgin. Tongue elongates,

and he cannot speak. a.b.c. 52; Tubach 773. *Q221.3.9. Blasphemer doubts authenticity of Virgin Mary's slipper. Suffers

great pain and mouth is twisted. Slipper applied to afflicted area

convicts him. Cantigas 61. *Q221.3.10. Blasphemer carried off by demons after denying Virgin Mary.

Cantigas 238; Jardin p. 219. *Q221.3.11. Arian bishop blasphemed God. Angel struck him dead with

heavenly fire. a.b.c. 169. *Q221.3.12. Beguine commissions a blasphemous painting and hides it in a

secret room. Discovered. Hanged. Talavera 4.1.264-67. Q22 1.5.1. Disobedience to God punished. Lot's wife transformed into

pillar of salt. Castigos 50.212. *Q221.9. Punishment: cruel death. Apostate emperor had stolen church

property. Espculo 209.145. Q222. Punishment for desecration of holy places (images).

Q222. 1.1. Renegade priest killed for allowing Moors to desecrate Host. Christian captive knight kills him. Lucanor Ex. 28. Q222.2. Punishment for desecration of figure of Christ. Virgin Mary leads

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mob to Jewish quarter where Rabbi of Toledo is found crucifying wax figure of Christ. Mob punishes him and the Jews of Toledo. MUagros 18.

*Q222.2.3. Punishment for throwing image of Virgin Mary into sea. Fish in sea disappear as long as statue is in sea. Fish appear again when statue restored to place. Cantigas 183.

Q222.3. Foul portrayal of Jesus on cross brings punishment to artist and to one who commissioned painting. Talavera 4.1.264-67.

*Q222.4.1 . Mayor takes church lands, falls ill, and asks bishop to pray for cure in exchange for return of land. Reneges and falls ill again. Bishop refuses cure and is sent for forcefully. Mayor enters church and drops dead. a.b.c. 128.

Q222.5. Punishment for desecration of church dedicated to Virgin Mary. Men commit murder in her church; she sends Saint Marcial's (Saint Anthony's) fire (erysipelas) to punish them. MUagros 17.

*Q222.5.4.1. Thieves trapped in hermit's cell. Powerless to open door. a.b.c. 423. Q223. Punishment for neglect of religious duties.

*Q223.1.1. Neglect of religious duties. Sickles suspended in church as reminder of farmer who used it on a feast day. It had adhered to his hand until he repented. a.b.c. 164; cf. Tubach 4138.

*Q223.1.2. Neglect of religious duties. A woman in labor suffered so much that she promised St. Francis that she would keep his feast day; forgot and her right arm was afflicted. a.b.c. 165; cf. Tubach 4138.

*Q223.1.3. Leather worker broke promise not to work on feast day.

Punished by swallowing needle that sticks in throat. Virgin Mary cures him at altar where he coughs up needle. Cantigas 199; cf. Tubach 4138.

Q233.4. Priest tends his vineyard, neglects hearing confession of dying parishioner, a.b.c. 386.

Q223.6. Woman who had promised not to sew on the Sabbath broke promise. Punished by losing use of hands. Sent to Chartres to be cured by Virgin Mary. Cantigas 117; cf. Tubach 4135.

*Q223.6.1.1. Failure to observe holiness of Sabbath punished. Sinner crippled until confessed his sin. Especulo 273.184, 274.184-85; Tubach 4135.

*Q223.6.2. Failure to observe saint's day punished. King who carved stick on saint's day reproached. Burned shavings on his own palm. Especulo 216.195.

Q223.8. Failure to do penance punished. Angel gives ailing sinner three days to live. Must do penance and change ways. Spends one day in carnal pleasure and dies before able to do penance. Especulo 354.252; Tubach 3684.

*Q223.8.1. Penance postponed. Man dies before he has chance to do penance. Especulo 407.303-4; Tubach 3668.

*Q223.8.2. Failure to do penance punished. Sinner repents too late. Devils come and take his soul. Especulo 452.351-52; Tubach 3662.

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Q223.9.1. Failure to fast punished by dragon who will carry off monk's soul to hell. a.b.c. 438; Especulo 8.7; Tubach 1850.

*Q223.9.1.1. Failure to fast punished by serpents and demons who torment with flames and beatings. Especulo 9.7-8. Q225. Punishment for scoffing at religious teachings.

Q225. Scoffer punished. Man says he prefers braying of asses to clerical preaching. Many asses come to his interment, attack his corpse, knock it to ground, and kick it. Especulo 224.151; Tubach 620.

*Q225.0.1. Scoffer punished. Man says he prefers baying of

greyhounds to preaching. Two greyhounds in his bed attack him and tear him to pieces. *Especulo* 227.152; cf. *Tubach* 620.

Q225.1. Heresy (Arian) punished. Arius made to excrete his entrails. a.b.c. 187.

*Q225.4. Jews punished for breaking God's commandments. *Castigos* 50.212-13.

*Q225.4.1. Punishment for denying Christian God. Persecutor of Christians struck down. *Especulo* 223'. 151.

*Q225.5. Neglect to attend church punished. Blacksmith in monastery neglected his religious duties. Sees place in hell reserved for him. *Especulo* 230.153-54. Q227. Punishment for opposition to holy man.

*Q227.4. Opposition to holy man punished. Man who stole his horse was magically detained at river. Could not cross until he returned stolen mount, a.b.c. 191; *Tubach* 2636.

Q227.5. Woman punished for slander against bishop. She cannot give birth to her child until she admits she accused bishop falsely, a.b.c. 89, 285; *Tubach* 648. Q232. Punishment for change of religious faith.

*Q232.1.1. Christian who became Arian to please king ordered killed for lack of constancy in own faith, a.b.c. 169.

Q233.1. Punishment for exchanging his soul for marriage with beloved. Unable to attend church, a.b.c. 23; *Tubach* 3566.

Q233.1.2. Punishment for exchanging soul for worldly success. Unable to enter church. *Cantigas* 281.

*Q235.2. Disobedience punished. Cleric suffers damnation for not having obeyed without complaint. *Especulo* 418.314-15. Q240. Sexual sins punished.

*Q241.3. Woman damned forever for one adulterous act. None of her good works nor son's prayers could save her. *Especulo* 27.19.

Q241.4. Male storks punish their adulterous mates. Offspring of adultery also punished. *Castigos* MS A BNM 6559 83.208; *Glosa* 2.1.8.40; *Tubach* 4640.

Q242. Incest punished. Suffer in this life and in next. *Castigos* 1.40-41.

Q242.2. Father-daughter incest punished. Father and daughter struck

down by lightning. Apolonio c. 248.

*Q242.5. Brother-sister incest punished. Woman bitten by poisonous spider. Castigos MS A BNM 6559 82.216.

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Q243. Incontinence punished: miscellaneous.

*Q243.0.1. Punishment by extinction of royal line for cohabiting with a Jewish woman from Toledo. Wounded in battle. Loses battle. Castigos 21A33.

*Q243. 0.1.1. Punishment for taking heathen wives. Castigos 20.133.

*Q243.0.3. Punishment for excessive carnality. Deluge to destroy sinners. Castigos MS A BNM 6559 22.138.

*Q243.7. Dying man punished for depraved sexual acts with devil disguised as young woman. Especulo 355.252-54.

Q244. Punishment for rape: hanging. Youth falsely accused is put on gallows. Saved by Virgin Mary. Cantigas 355.

Q244.2. Knight who had raped nun captured when she is mounted miraculously before him on his horse and holds reins until he is taken prisoner. Castigos 19.121-22; Castigos MS A BNM 6559 (ADMYTE 47r-48r).

*Q244.4. Lustful behavior punished. Lecherous woman abused and discarded. a.b.c. 246: Tubach 1081.

*Q244.5. Hangman, taken with beauty of murderess, has sex with her body after he cuts her down. Publicly flogged. Talavera 1.24.1 17.

*Q244.6. Woman punishes man who had raped her, severing his head and presenting it to her husband to restore her honor. Ilustres mujeres 13.1(iv-l'r (Wife of Orgiagundes). Q260. Deceptions punished.

Q260. Deceptions (treachery) punished. Hawk breaks promise to nightingale, and is caught by hunter. Esopete pp. 62-63.

*Q261.3. Treachery punished. Teacher who handed children of besieged city to enemy punished. Grateful citizens surrender. a.b.c. 256; Glosa 1.2.12.121; cf Tubach 1082.

*Q261.4. Emperor severs hand of purported traitor. Severed hand restored by Virgin Mary, a.b.c. 273; Tubach 2419. Q263. Lying (perjury) punished.

Q263.1. False accusers of innocent woman proven to be perjurers. Con- demned to death (Susanna and the Elders). Castigos 9.70; Tubach 4684.

*Q263.2. Three false accusers of bishop swear, if not true first would die of fire; second of erysipelas; third would lose sight. First two punishments occur, and third false accuser cries so much that he loses his sight, a.b.c. 235; Especulo 461.359.

*Q263.3.1. Monk falsely accuses another of theft. God appears to him in vision and orders him to be punished, a.b.c. 359.

*Q263.4.1. Lender forces lying neighbor to perjure self, to swear he had not received a loan. Judge punishes lender seriously for sin of destroying another's soul. Especulo 457.357.

*Q263.5. Heretic conceals on person written declaration of his heresy. Pre- sents written orthodox statement at same time. Swears to truth of what he had written. Punished later when he miraculously excretes own entrails. Especulo 460.358-59; Tubach 2534.

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*Q263.6. Woman struck by lightning as punishment for perjury. Had falsely

accused saint of rape. a.b.c. 158; Tubach 3046. Q265.1. Judge who accepted bribes from condemned punished by king.

(ifar pp. 107-8. Q265.3. Bad judge flayed, and skin put on the judgement chair. His son,

the new judge, taught by fate of father to be good judge. a.b.c. 223;

Tubach 2859. Q270. ZMisdeeds concerning property punished.

Q272.1.1. Rich man postponed repentance until dying; pleads with devils

to spare him until next day. Plea denied. Is carried off. a.b.c. 119,

357. Q272.2. Avaricious man has neck broken when lid of his treasure chest

falls on him. Castigos MS A BNM 6559 7.99-100 (ADMYTE 21r-

21z;). Q272.3. Miser tries to eat his adored money and chokes to death. a.b.c. 39. Q272.4. Avaricious woman and her gold in her grave consumed by hell's

fires. a.b.c. 40; Tubach 2036. *Q272.4.1. Demons in grave throw avaricious man's gold into throat of

dead man. a.b.c. 123; Tubach 5039. *Q272.5. Executor of will keeps money destined to pay masses for dead

archbishop. Damned. Especulo 263.177. *Q272.6. Virgin Mary brings avaricious man back from dead after he has

seen hell's torments. He has thirty days to save his soul with prayers.

Milagros 10. Q273. Usury punished.

Q273.3. Man who deserted his usurer father and brother sees them roasting

in hell and blaming each other for their plight. a.b.c. 430; Tubach

2006; cf. Tubach 5027. Q273.4. Church built by usurer's money made to collapse by devil. a.b.c.

148; cf. Tubach 5031. *Q273.5. Usurer and his descendants punished in hell, ten generations who

had benefited arranged on a ladder, a.b.c. 385 (not in Paris MS).

*Q273.6. Saint who accepted alms from usurer punished in hellfire by

bum on his cheek. Especulo 12.9-10. *Q273.7. Usurer gave abbot money to pray for him. God said all but one

coin had been earned dishonestly. Accepted only one coin on altar.

a.b.c. 132. *Q273.8. Usurer's soul condemned to eternal torment despite generosity to

monastery. Returns and attacks monks. a.b.c. 149. Q277. Covetousness punished.

*Q277.1. Covetousness punished. Fox betrays wolf to shepherd and eats

wolf's stores. Shepherd kills fox. Esopete p. 63. Q281. Ingratitude punished.

Q281.1. Devils torment daughter who abused her mother. a.b.c. 336; Espe- culo 440.334; Tubach 1442. Q281.1.2. Daughter cursed by mother is punished with an illness. Cured by

saint. a.b.c. 260; Tubach 975, 1440 c).

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*Q281.5. Ingratitude punished. Ungrateful serpent freed from captivity; returned to captivity when bites rescuer, a.b.c. 312; Disciplina 5; Tubach 4254. Q292. Inhospitality punished.

*Q292.1.1. Fox punished for serving stork (crane) food in flat dish. In stork's house given food in tall narrow container. Esopete p. 52; Tubach 2170. Q300. Contentiousness punished.

Q301. Jealous monks punished. Dismissed good shepherd who fed poor from flock. Wolves and bears came to eat sheep after dismissal. a.b.c. 143; Tubach 4088 (p. 417).

*Q302.0.1. Envy and covetousness punished. Twice the reward to other (loss of eye). Esopete p. 125; cf. Tubach 3983.

*Q305. 1. King made war against Christians. Refused to make peace. God helped Christians, and they defeated evil aggressor. Punished him severely, a.b.c. 416.

Q312.4. Fault-finding with God's handling of weather. Complaining gardener punished. Seeds will not grow, a.b.c. 104; Tubach 5233. Q320. Evil personal habits punished.

Q321.1. Laziness punished. Queen insists that idle woman who disdains spinning learn to spin or that she not appear at court. Castigos 6.59. Q327. Discourtesy punished.

Q327. Nun rebukes prior for the way he addresses her. He will not choose her for post of prioress of nunnery because of her impatience. Espe- cm/o 438.331. Q330. Overweening punished.

Q331.2.1.5. Devil rides on long skirt of woman. Falls off into mud. Other devil laughs at him. a.b.c. 407; Tubach 1660.

*Q331.2.1.6. Woman in a grand procession exposed to ridicule when her wig is snatched off" by a monkey. a.b.c. 334; Especulo 431.326; Tu- bach 2400.

*Q331.2.1.7. Vain woman prays for green eyes (more beautiful eyes). Blinded. Prays for restoration of sight. Old eyes are restored. a.b.c. 371; Especub 536.431-32.

*Q331.2.3. Jezebel's pride punished. Displays self in window of tower. Tower topples; her flesh eaten by dogs. Castigos MS A BNM 6559 6.97 (ADMYTE 17r).

*Q331.2.4. Noble poet writes poor verses. Demands reward from king be- cause of his lineage. King sends him away unrewarded, telling him his good lineage has worsened in him. Disciplina 3; Tubach 3829.

*Q331.2.5. Man in church boasts of his good deeds and decries sins of others. Condemned to hell for not confessing his own sins. Castigos MS A BNM 6559 86.223.

*Q331.3. Overweening pride punished. Boastful rich man and his belong- ings swallowed up by the earth, a.b.c. 287; Tubach 3938.

*Q331.4. Woman's vanity punished. Came to mass adorned excessively;

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devil in form of spider bit her and could not be removed until abbot brought Host to banish spider. Especulo 429.325-26. *Q331.5. Vain woman will only bathe in rain water from the coimtryside.

God pxmished her with sores that gave off foul odors. Castigos MS A BNM 6559 (ADMYTE 17r). *Q332. Vanity of monks punished. Wearers of silken sashes, silver- trimmed shoes. St. Martin and angel killed them all. Especulo 428.325. Q340. Meddling punished.

Q341. Curiosity punished. Man kills wife for looking at other men through her window, a.b.c. 63. *Q341 . 1 . Inquisitiveness punished.

Monkey sees carpenter astride a beam,

splitting wood with a wedge. Tries unsuccessfully to perform task;

genitals fall into split and are crushed. Carpenter returns and beats

him. Calila pp. 125-26; Exemplario llr-llz;. Q380. Deeds punished:
miscellaneous.

Q385. Panther captured in pitfall beaten by first peasants to find it but

released by newcomers. When recovered, panther kills cattle belonging
to the peasants who mistreated him. Esopete p. 76. Q386.1. Devil
punishes young woman who loves to dance. Returns to tell

of torment in hell where she must dance forever. Especulo 134.92;

Tubach 1429. Q393. Evil speech punished.

*Q393.0.1. Evil speech punished. Man spoke ill of bishop. Bit off his
own

tongue and died. Especulo 176.119. Q393.1. Punishment for talking
too much. Talkative mm's dead body cut

in half and burned, a.b.c. 247; cf Tubach 4706. Q393.2. Gossip
punished. St. Augustine did not tolerate those who spoke

ill of others. Especulo 173.117-18. *Q393.3. Gossipers reproached.
Moribund monk scolds brothers who

speak ill of him. Especulo 174.118. *Q393.4. Flatterer punished for
praising. Beheaded. Castigos MS A BNM

6559 35.156 (ADMYTE llr); Glosa 1.2.8.100. *Q393.5 Returned
pilgrim tells others not to make pilgrimage. Pvmished,

falls, and bites own tongue off. Especulo 146.99-100. Q395. Disrespect
punished.

*Q396. Author dreams he is beaten by angry women for misogyny.
Tala-

vera 4.3.305; Grisel 367-70. *Q397. Soldiers loot holy person's cell,
eat Host, drink sacramental wine,

beat him. Half a league away, one bites own tongue and chokes;

others die miserably. Especulo 222.150-51.

Q400-Q599. KINDS OF PUNISHMENTS Q410. Capital punishment.

*Q411.11.3. Desecrating sanctuary punished. Consul makes law abolish- ing sanctuary. Kills enemies captured in church. Later takes sanctu- ary himself, and emperor executes him. Especulo 211.146.

*Q4 11.16. Death as punishment for having buried unshriven sinner in

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church. Bishop paid by rich sinner, warned by sacristan that he would

die in thirty days. a.b.c. 353; Especulo 512.405. *Q4 11.17, Treacherous steward who kills Jew under royal protection is

executed. a.b.c. 167; Tubach 2799. Q414. Burning alive. Monks, ordered bumed alive by king, achieve mar- tyrdom. Barlaam p. 31.

*Q414.0.3.2. Stepmother who lusted after stepson^ rejected, accuses him of

rape. Deceit proven. Punished by burning. Sendebare p. 155. Q415.8. Heretic preaching against God's creation hits fly that has landed

on his head so many times that he falls dead. Gatos 6; Tubach 2103.

*Q415.10. Witch hanged in doorway of man she had poisoned. Body taken

away to be bumed. Talavera 2.13.198. Q422. Punishment: stoning to death. Evil king stoned by populace. Qifar

p. 100; Glosa 1.2.14.134. *Q422. 1 . Punishment: stoning as punishment for adultery. Castigos MS

ABNM6559 9.103. Q431. Punishment: banishment.

*Q43 1.3.1. Visiting prince who violated royal prohibition against asking why

king never laughed is banished from realm. Sent away in an oarless

boat. C^t/arp. 130; Tubach 4994. *Q43 1 .20. Calumniated hero banished. King's advisers accuse him falsely.

CMC w. 1 1-64; 267. Q432. Punishment: ejection.

Q432.1. Owl hatched by hawk ejected for fouling nest. Especulo 535.422. Q436. Unrepentant priest excommunicated. Dies when begins to say mass.

Especulo 268.181; Tubach 3211. *Q436.1. Associating with the excommunicated punished. King stricken

dead in house of offending count. Especulo 270.181-82. Q450. Cruel punishments.

Q451.1. Hand severed as punishment for treachery. a,b,c. 273.

Q451.4. Tongue cut out as punishment.

*Q451.4.6.1. Tongue cut out by heretics. Pious man who sang praise of

Virgin Mary punished. Cantigas 156. Q451.4.8.1. Tongue bitten off by wife as punishment for adultery. Tala- vera 1.24.119. *Q451.4.8.2. Tongue cut (bitten) as punishment. Man who had told

others not to make pilgrimage falls and bites own tongue off. Especulo

146.99-100. Q451.S. Nose cut off as punishment.

Q451.5.2. Nose cut off as punishment for theft. Lawyer stole land from church. Saint appears and tells him to return it. Third time cuts off nose as sign of perjury and theft. Especulo 458.357-58. Q451.7. Blinding as punishment.

*Q451.7.0.3. Magic blindness as punishment for perjury. Monk has said he

will go blind if he lies, a,b,c. 235. *Q451.7.0.4. Eyes fall out magically as punishment for blasphemy. a,b,c.

236; Tubach 1949.

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Q451.7.5. Eyes gouged out as punishment for cruelty and idolatry.

Royal son permitted to rule. a.b.c. 22; Tubach 705.

*Q45 1 .7.6. Blindness punishment used as weapon against enemy. Covetous and envious. Twice the wish to the enemy, a.b.c. 217; Esopete p. 125; Tubach 3983.

*Q451.7.7. Blindness as punishment for adultery, a.b.c. 224.

*Q451.7.8. Mother (Empress Irene) orders that her son's eyes be put out. a.b.c. 295 (not in Paris MS).

*Q451.7.9. Knight stricken blind for scoffing at Virgin Mary. Cantigas 314.

Q451.10. Punishment: genitals cut off. Wife punishes husband for un-faithfulness. Talavera 1.24.118.

Q455. 1 . Walling up as punishment for conspiracy to murder seven prince- lings and their mother. Ultramar 1.1.66.1 16.

Q467.1. Man accused of rape put in sack sealed with pitch and thrown in river, a.b.c. 172.

Q469.7. Punishment: twisting entrails from body. a.b.c. 187; Tubach 2534 (excreting). Q470. Humiliating punishments.

Q492. Woman must relight magic fires as punishment. Magician, in repay- ment for ill-treatment by woman, causes lights of the city to go out. They can only be relighted from the genitals (naked body) of the woman. None can be relighted until all have applied torches. LB A cc. 261-68.

*Q493.2. Devil transforms priest's concubine into mare. Devil rides her to blacksmith's shop. She identifies self as blacksmith's mother. Especulo 113.13-1 A.

*Q495.2. Woman raped and mutilated for lechery. Impaled vaginally. a.b.c. 246.

*Q499.2.3. Humiliating death questioned. No sins committed to merit death at hands of asses. Esopete pp. 24-25. Q500. Tedious punishments.

Q501.9. Man punished for sin; must be perpetual bathhouse attendant. Saint's prayers free him. a.b.c. 372; Especulo 152.106, 159.108-9; Tubach 504.

*Q501.10. Saintly man punished for single sin. Must be perpetual bath- house attendant. Freed because of previous virtuous life. a.b.c. 150; Tubach 504. Q520. Penances.

Q520.2. Robber does penance. Will live with next creature he encounters. Castigos MS A BNM 6559 82.224.

Q520.4. King who gave many death sentences accepts penance. Postpones sentence until thirty days' period of examination has passed. Glosa 1.13.68-69; Castigos 10.107-8.

Q520.5. Penance in wilderness as punishment for two friars who left holy orders to marry. One spent year weeping about sin; second, praising God for having been saved. a.b.c. 356; Tubach 3670.

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Q522.3. Penance for desiring to leave monastery to marry: creeping naked through thorns, a.h.c. 251.

*Q522.4.1. Penance: Man afflicted with leprosy as punishment makes pilgrim- grimage to Holy Land to die there. Lucanor Ex. 44.

Q522.8. Penitent wears poisonous snake wrapped around him. Is bitten and dies. Castigos MS A BNM 6559 82.224.

Q523.2. Penance: walking on all fours, naked and grazing like a beast. a.h.c. 387.

*Q523.7.1. Sinner demands penance of three years: denied, then one year; denied, then forty days. Told that three days suffice if sincere. a.h.c. 296 (not in Paris MS)] Tubach 3690. Q535. Negative penances.

Q535.2. Penance: lion forgoes meat. Hunter kills her cubs. Jackal tells her he and other animals have had same experience at her hands. She gives up meat and lives on grass. Calila p. 300; Exemplario 11 r.

*Q535.2.1. Penance: lion forgoes fruit. Advised that trees are not bearing enough fruit because of her appetite. Eats grass. Calila p. 300.

*Q535.2.2. Penance for seven days: covetousness — eat chick peas; pride — vetches; avarice — porridge; lust — spinach; anger — lentils; gluttony — bread and water; envy — beans. LBA cc. 1163-69. Q550. JMiraculous punishments.

*Q551.3.2.9. Punishment: snake transformed into frog-king's mount, condemned to eat only those frogs given him by king. Calila p. 248.

Q551.6.4. Magic sickness as punishment for theft. Apostate emperor stole holy vessels and sat on them. Pans of body that had touched vessels when he sat rotted, and he died. *Especulo* 209M45.

*Q551.6.4.1. Magic punishment for theft. Priest who stole silver from cross in Virgin Mary's church blinded. His nose grew down to cover his mouth. Could neither eat nor drink. *Cantigas* 318.

Q551.6.5. Magic sickness as punishment for desecration of holy places (images, etc.). Military commander urinates on altar; Jew in holy vessels. Excrement pours out of commander's mouth, and he dies; blood pours from Jew's mouth, and he dies. *Especulo* 210.145-46.

Q551.6.5.1. Magic manifestation: blood flows from blasphemer's mouth. a.b.c. 55.

Q551.6.5.2. Magic manifestation: eyes fall out of sockets of blasphemer. a.b.c. 55.

Q551.8.6. Magic punishment for denying the Virgin Mary: tongue extends a palm's width and protrudes from mouth; dies, a.b.c. 52.

*Q551.8.8. Magic strangulation for violating holy object. Chasuble woven for good priest by Virgin Mary strangles bad priest who wears it. *Milagros* 1.

*Q551.8.9. Magic punishment for arson. Man who ordered burning of Virgin Mary's church blinded. Cured after he orders its reconstruction. *Cantigas* 316.

*Q551.8.10. Magic punishment for damaging Virgin Mary's church. Man kicking door breaks leg, loses senses and speech. Spends rest of life

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able to utter only her name. *Cantigas* 317. *Q551.9.2.1. Magic illness: Monk says he hopes he will suffer erysipelas

if he has perjured himself. a.b.c. 235. *Q551.9.3. Magic illness: plague visited on man who attacked saint.

a.h.c. 100. *Q551.9.4. Magic illness: man who denied Jesus and Mary suffers internal bleeding and dies. a.b.c. 55. *Q551.9.5. Magic illness: heretic denied Trinity and was struck dead by

three blows from angel, a.h.c. 169. *Q551.9.6. Magic illness: man accuses wife unjustly. She prays that God

send sign of innocence. Husband miraculously contracts leprosy. Lu-

canor Ex. 44. *Q551.9.7. Magic illness: ghost of St. Gregory strikes mortal blow to

head of his successor who had spoken ill of him. a.b.c. 100.

*Q551.9.7.1. Magic illness: priest falls ill and dies after speaking ill of

saint, a.b.c. 100. *Q551.9.8. Unrepentant sinner's body burned by invisible fires. Clothing

intact, body ravaged by punishing fire. Especulo 120.78-79.

*Q551.9.9. Punishment from otherworld: leprosy, erysipelas, and poverty.

Executors of usurer's will do not make restitution of his ill-gotten

wealth. Especulo 262.176-77. Q552. Prodigious event as punishment.

Q552.1. Creditor in pursuit of poor debtor curses God and the Virgin Mary.

Is cleaved in two by lightning. a.b.c. 324. Q552.1.7. Lightning bolt kills false accuser of saintly person. a.b.c. 158;

Tubach 3046. *Q552. 1.7.1. Mother who lusted after own son, rejected, accuses him of

rape. Struck by lightning and burned to cinders, a.b.c. 158, 172; Tubach 2734. *Q552.1.8.2. Blasphemer cleaved in two by lightning, a.b.c. 324; Tubach

680. Q552.4.1. Voice of sheep comes from thief's belly when bishop calls for an

admission of theft, a.b.c. 179; Tubach 4317. *Q552.18.4. Bears and wolves miraculously appear to devour sheep of

cruel and unjust monks who have sent away charitable shepherd.

a.b.c. 143; Tubach 519; see Tubach p. 417 for 4088. Q554. Mysterious visitation as punishment.

Q554.1. Punishment. Devil carries off thief who stole tithes from church.

Especulo 170.114-15. Q554.1.1. Punishment. Charlemagne carried off to hell for having given

tithes to his knights. Especulo 172.115. Q558. Mysterious death as punishment.

*Q558.4.1. Farmer, angered by storm that destroyed vineyard, curses, raises knife to sky to harm God. Knife falls and cuts his throat.

Especulo 80.52. Q559. Other miraculous punishments.

Q559.5.1 Birth of child prevented until woman confesses slander. She

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had accused saint of fathering her child, a.b.c. 89; Especulo 436.330-

31; cf. Tubach 648, 1915. Q559.5.2. Woman's hand withers as punishment for breaking oath to

God. a.b.c. 165. Q559.il. Heretic miraculously made to excrete his-entrails. Especulo

460.358-59; a.b.c. 187; Tubach 2534. *Q559.12. Man who bared his rear parts to Jesus paralyzed except for

tongue leaving him able to say "Ave Maria." a.b.c. Al. *Q559.13. Sailor, punished for scoffing at churchgoers, goes to tavern and

body swells to bursting point. Cured when prays to Virgin Mary.

Cantigas 244. Q560. Punishments in hell.

*Q560.2.4. Nun condemned to eternal damnation, returns to tell sisters

that there is no respite in hell, a.b.c. 73; cf. Tubach 1188 a) 4.

*Q560.2.5. Saint would choose to go to hell over committing mortal

sin.

Knows he would be released from hell if sinless. Especulo 450.348-

49. *Q560.4. Sinner condemned to serve eternally as bathhouse attendant saved

by prayers of holy man. a.b.c. 372; Tubach 3685. Q561.3. Seau heating in hell for sinners. If they do penance, seat falls

away. Especulo 455.353; Tubach 4216. *Q563. 1 . Usurer and his descendants punished in hell, ten generations who

had benefited arranged on a ladder. a.b.c. 385 (not in Paris MS).

*Q563.1.2. Bad Christians in even lower position in hell than Jews. They

had been redeemed and had not valued their redemption. a.b.c. 435. Q566. Punishments by heat in hell.

*Q566.1. Sinner buried in church. Voice from grave says "I am burning. "

Grave opened to find only shroud, a.b.c. 400. *Q566.2. Angel tells saint that hellfire is hotter than earthly fire. Tells

listeners earthly fire is like a painting; hellfire is real. Especulo

329.231. *Q566.3. Fire rises from grave of sinner showing he was burning in hell.

a.b.c. 404; Tubach 2037. *Q566.4. Man who deserted his usurer father and brother sees them roasting

in hell and blaming each other for their plight, a. b. c. 430; Tubach 5027. *Q566.5. Lawyers bathe in special hell's fire. a.b.c. 12. *Q566.6. Avaricious woman and her gold in her grave consumed by hell's

fires. a.b.c. 40. *Q569.6. Soul wrenched from bodies with pitchforks by devil. Soul carried

off to hell. a.b.c. 293; Tubach 4553. *Q569.7. Hideous punishment of lecherous cleric. Cauldron of pitch and

sulphur; red-hot metal pans applied to body. Especulo 355.252-54. Q570. Punishment and remission.

*Q570.2. Magic foul disease as punishment for persecution of Christians.

Remitted when persecution is ceased, a.b.c. 373; Tubach 4362. Q571. Magic blindness as punishment remitted. Woman repents, a.b.c.

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Q578. Spirit in hell freed from humiliating punishment as bathhouse attendant. a.b.c. 372; Tubach 2534.

*Q578.1. Woman unable to give birth until she admits falsehood of accusing bishop of fathering the baby. Remitted when she confesses, a.b.c. 89, 285.

*Q578.2. Woman's arm withered for breaking vow not to work on feast day. Repents and repeats her vow. Punishment is remitted. a.b.c. 165. Q580. Punishment fitted to crime.

*Q581.1.1. Metalworker built a hollow metal bull as instrument of punishment to curry favor with ruler. Victims put inside and bull heated. Ruler insists that metalworker be first victim, a.b.c. 316; Tubach 3134.

Q582.9. King falls dead when he sees his sons whom he had never punished killed in battle, *^ifar* p. 83.

*Q583.5. Punishment for false accusations. Ghost of evil man appears and mutilates tongue. *Especulo* 61 .A6.

Q586. Son on gallows bites his mother's (father's) nose off: punishment for lack of discipline in youth. a.b.c. 338; *Qifar* pp. 82-83; *Esopete* pp. 112-13; *Castigos* 1.41; *Glosa* 2.2.2.130; *Especulo* 287.196-98; Tubach 3488.

*Q586.1. Father who raised dissolute sons punished. They will die before his eyes, and then he will perish. *Castigos* 1.40.

Q588.1. Man cruel to his father, told by his own son that he will be mistreated thus in his old age. a.b.c. 337; Tubach 2001.

*Q595.5. Loss of property as punishment. Merchant's cargo and vessels lost at sea until he returns ill-gotten gains to church. *Especulo* 13.10.

*Q595.6. Loss of property as punishment. Pet monkey steals merchant's ill-gotten gold coins and tosses them into the sea. *Especulo* 14.11.

*Q599.2. Unreasonable threat of punishment to cook, to baker, and to host's wife to frighten guest. *Esopete* pp. 13-14.

*Q599.2.1. Gluttony punished. Three diners at saint's table pumished. Floor gives way under them injuring them badly. *Especulo* 1.4.

R. CAPTIVES AND FUGITIVES

R0-R99. CAPTIVITY RIO. Abduction.

R1 1.2.1.1. Soldier recognizes that evil emperor is devil's man. Devils come and carry off their man. a.b.c. 114.

*R1 1.2.1.2. A rich man, greedy and avaricious, about to die, asks for one night's delay. Devils take soul in morning. a.b.c. 119, 357; cf. *Tubach* 1643.

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*R1 1.2.1.3. Devils carry off daughter who abused her mother, a.b.c. 336;

Tubach 1442. *R1 1.2.3. Devils carry off evil judge who had always prayed to Virgin

Mary. Throw him into boiling pit. Virgin rescues him. *Cantigas* 119; cf. *Tubach* 2852. R12. Abduction by pirates.

R12.1. Princess abducted by pirates. They sell her as slave. *Apolonio* cc.

391-94. *R1 2.2.2. Holy man abducted by Moors. Ships cannot sail until he is released. Cantigas 95. *R12.5. Knight's wife abducted in boat by sailors. Qifar p. 27. R13. Abduction by animal.

R 13. 1.2. Lion carries off child, *ifarp*. 26.

Rl 3. 1.5.1. Wolf carries off child beside a stream. Ultramar II.2.254-57.370-78. R39. Abduction: miscellaneous.

*R39.3. Deacon carried off by enemy intent on killing him. a.b.c. 295.

*R39.4. Princess abducted by Jupiter disguised as bull. Eustres mujeres

9.\5v-\6r (Europa). *R39.5. Queen abducted by lover. Taken away in ship. Eustres mujeres

35.A\i^A3v (Helen). R45. Captivity in mound (cave, hollow, hill).

R45.2. Imprisonment in lion's den. Lions show reverence for captive (Daniel). Castigos 9.69-70. R70. Behavior of captives.

*R81.2. Woman suckles imprisoned parent denied food by jailers. Eustres

mujeres 65.69r-70r (unknown young Roman woman); a.b.c. 171, 173; Glosa 2.2.4.137-38; Tubach 3969.

R100-R199. RESCUES

*R1 11.4.1. Young woman betrothed to a prince brought to Alexander (Afri- canus) for his use. He sends her back untouched to her betrothed (Tercia Emilia). Eustres mujeres 74.78r-78v; a.b.c. 82, 83; Glosa 1.2.15.140; Tubach 3971; cf Tubach 138. R121. Means of rescue from prison.

R121.6. Virgin Mary (Santiago) enters prison, breaks devotee's fetters. She (he) departs without guards seeing him. Cantigas 83, 158, 176, 301, 325; Santiago 1.45-48, 11.73-74, 20.99-101; Tubach 2768.

*R 12 1.6. 3. Virgin Mary appears to captive Jew, shows him advantages of Christianity. Freed, he enters monastery. Cantigas 85; Tubach 2768.

*R 12 1.6. 4. Virgin Mary appears to Christian captive of Moors;

transports her (him) magically to homeland. Cantigas 325, 359.

*R1 21 .6.5. Rescue from prison by Virgin Mary. Captive beaten by Moorish captors, rescued magically without captors' knowledge. Cantigas 227.

*R 12 1.6. 6. Rescue from prison by Virgin Mary. Captive tortured by cap- tors. Crosses river without getting wet to reach monastery safely. Cantigas 245.

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*R121.6.7. Rescue from prison by Virgin Mary. Scholar imprisoned for having raped a woman repents and composes a song in praise of Virgin. She frees him so that he will serve her for rest of life. Cantigas 291.

*R121.11. Captive interprets king's dream. Reward is his freedom and that of all the other captives. a.b.c. 61; Tubach 1785.

*R 123.1. Captive prayed for release to Virgin Mary. Sees doors open, fet- ters broken, is able to flee Moorish prison. Cantigas 83; Tubach 926.

*R123.2. Prisoners promise to give money to church. Virgin Mary frees them miraculously. Cantigas 106.

*R 123.3. Troubadour imprisoned sings song for Virgin Mary. Finds himself magically freed. Cantigas 363. R130. Rescue of abandoned or lost persons.

Rl 3 1.1 0.2. Hermit rescues seven abandoned princelings who had been nur- tured by doe in desert. Ultramar 1.1.56.93-95. R141. Rescue from well (body of water).

*R141.1. Virgin Mary rescues royal falconers from drowning. Had fallen into water. Cantigas 243.

*R141.2. Fox rescued from well. Persuades wolf to descend into well in one bucket, thereby rescuing fox in other. Esopete pp. 144-46; Discip- lina 23; Gatos 1A; Tubach 5247; cf. Tubach 2175. R150. Rescuers.

R152.1. Wife (wives) rescues husband from prison by exchanging

clothes with him; she remains in prison; he leaves. *Ilustres mujeres* 29.36r-37z; (*Wives of the Minias*); PCG 2.718.420-21; *Abreviada* 2.263; *Castigos* MS A BNM 6559 77.209; *Glosa* 2.1.8.42-43; *Jardin* p. 267; *Tubach* 5328.

*R1 52. 1 . 1 . Brother rescues sister from brothel. Exchanges clothes and takes place. *Jardin* p. 258; *Glosa* 2.2.20.214.

*R152.1.2. Princess frees captive in exchange for promise of marriage. PCG 2.710.413; *Abreviada* 2.255; cf. *Tubach* 3811.

R1 53.3.1. Father and son captured. One must die, and one must escape. Father chooses to die. a.b.c. 339; *Tubach* 2005.

R1 53.3.5. Fathers carry children on head to save them from flood, even dying. Mothers stepped over and on children oying to escape to safety. *Castigos* 5.55.

*R154.4. Son-in-law rescues father-in-law from captivity. *Lucanor* Ex. 25.

R165. Holy man rescues deacon. Captors have warned that he will die if deacon flees. Holy man relies on God's protection. a.b.c. 295; *Tubach* 4153.

R165.1. Rescue of poor young woman. St. Nicholas tosses a golden apple through poor man's window so that his daughter can marry and not be sold into slavery. *Castigos* 7.62-63.

R165.2. Hanged youth saved miraculously by saint. Father returns after three months to find son alive on gallows. Saved by Virgin Mary (*Santiago*), a.b.c. 38; *Santiago* 5.56.61; *Cantigas* 175; *Tubach* 3796.

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*R167.1. Monk who left monastery rescued from dragon who intends eating him. Calls for help. Other monks rescue him, and he returns to monastery. *Especulo* 53.31 . R16S. Angels as rescuers.

*R168.1. Man hanging on edge o/ c/ij^ miraculously rescued by angel in

form of poor man with whom he had shared food. *Especulo* 245.164-

65. *R168.2. Angel enters prison, breaks saint's fetters, and frees him. Castigos

37.174; Tubach 926. R169. Other rescuers.

*R 169.0.1. Virgin Mary rescues Jewish woman who had been thrown off

cliff. Woman promises conversion and devotion to Virgin. Cantigas

107. R169.6 Youth saved from death sentence by father's friend. Esopete pp.

137-39; Tubach 2209. *R169.15.1. Young woman rescued by pirates. Her would-be assassin

flees. Apolonio cc. 384-86. R170. Rescue: miscellaneous motifs.

*R176.1. Executioner's arm miraculously frozen in midair. Condemned holy man saved, a.b.c. 295. *R176.2. Execution cancelled. King recognizes long-lost wife and sons.

Qifar pp. 55-56.

R200-R299. ESCAPES AND PURSUITS

*R243.2. Deer rescued from hunters by ox. Owner spies him. Spares him (eats him). Esopete p. 67; Tubach 4596.

S. UNNATURAL CRUELTY

S0-S99. CRUEL RELATIVES SIO. Cruel relative.

*S1 1.3.9. Father asked to leave child with another for his pleasure says he would rather leave them all. Draws sword and kills three. Castigos MS A BNM 6559 13.118 (ADMYTE 52vy, Glosa 1.3.7.270.

*S11.3.10. Father asked to leave child with another for his pleasure, draws sword and dismembers child, leaves the pieces. Castigos MS A BNM 6559 13.118 (ADMYTE 52?); Glosa 1.3.7.270.

*S11.8. Cruel Jewish father throws son in oven. Enraged because son

went to church and took communion, a.b.c. 269; Milagros 16; Cantigas 4; Tubach 2041.

*S1 1.9. Cruel and dissolute father seeks to corrupt son. Son gives up inheritance and leaves. Castigos 1.41-42; Tubach 362.

*S 11.10. Cruel sister. Kills young brother, throws dismembered parts in

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path of pursuing father to delay him. Ilustres mujeres \6.23r-23v

(Medea). S12. Cruel mother.

SI 2.2. Cruel mother kills child and eats it during siege of her city. PCG

1.135; Castigos 5.55; Abreviada 1.196. *S 12.2.2.4. Cruel mothers step over and on children to escape flood. Castigos 5.55. *S 12.2.4. Depressed mother kills newborn babies, offspring of sexual union

with godfather. Cantigas 201. *S12.2.5. Depressed mother plans to kill baby penetrating head with needle.

Virgin Mary intervenes; saves baby; woman enters religious order,

Cantigas 399. SI 2.2.6. Mother shamed (maddened) by brutal violation by invading army

throws baby into sea. Ultramar III.4. 155.570. *S1 2.3.1. Cruel mother. Has lover kill her child to prevent child's

revealing their secret. Talavera 1.24.117. *S 12.3.2. Son-in-law killed by order of mother-in-law who lusted after

him. Cantigas 255. SI 2.4. Cruel mother. Empress Irene ordered son's eyes taken out. a.b.c.

295 (not in Paris MS). SI 2.4.1. Cruel mother. Kills children because husband has new love.

Ilustres mujeres \6.23r-23v (Medea). SI 2.8. (4// male children killed

by Amazons or given to fathers (Marsepia

& Lampedon). Ilustres mujeres 11.17r-18r; Abreviada 1.467. *S12.9. Queen mother kills all heirs to throne so that she can rule. Ilustres

mujeres 49.56^>-58r (Athaliah). S20. Cruel children.

*S20.3. Children do great harm to mother. She curses them. a.b.c. 260. *S21.6. Cruel son's victims are his father's servants. Father is told to yoke

young ox to old one to show how cruel son should be disciplined.

Esopete pp. 64-65.

521.7. Cruel son mistreats father. Told by his own son that he will be mistreated thus in his old age. a.b.c. 337; Tubach 2001.

521.8. Cruel daughter. Soul is tormented because she had mistreated mother. a.b.c. 336; Tubach 1440.

S22. Parricide.

*S22.4. Daughter suffocates father and installs lover in house. Talavera

1.24.117. *S22.5. Royal son tortures father and then orders him killed. a.b.c. 416, S60. Cruel spouse.

*S61. Amazon women kill surviving husbands so that no woman among them be favored over others. Ilustres mujeres 11.17r-18r (Marsepia & Lampedon). S62. Cruel husband.

*S62.5. Husbands assault wives, leave them battered to die in woods, CMC w. 2697-2762; Abreviada 3.135. S70. Other cruel relatives.

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S73.3. King blinds his three brothers for plotting treason. PCG 2.656.376,

2.685.391; cf. Tubach 705. S74. Cruel nephew. Kills uncle for his money. a.b.c. 120; Tubach 5020.

S100-S199. REVOLTING MURDERS OR MUTILATIONS

SI 10. Murders.

*S1 10.0.1. Emperor orders death of seven thousand citizens as punishment

for stoning of two officials. Castigos MS A BNM 6559 10.107-8;

Tubach 1494. *S1 10.0.2. King, told by advisor that he drinks too much, demonstrates his

sobriety by shooting an arrow through heart of advisor's son. Castigos

MS A BNM 6559 13.118; Glosa 1.3.7.270. *S1 10.0.3. Cruel king serves the flesh of his enemy's children to him.

Castigos MS A BNM 6559 13.118 (ADMYTE 52[^]); Glosa

1.3.7.270-71. *S1 10.6. Queen (Beronica) pursues killer of her sons, lancing him and running her chariot over his body. Ilustres mujeres ll.ldr-Itv. *S110.7. Queen (Clytemnestra) tricks husband with shirt with no opening

for head. Once donned, he is blinded and handed over to assassins.

Ilustres mujeres 34.40^{^-4} It*. Sill. Murder by poison.

*S1 11.10. Husband, knowing his wife is inclined to be contrary, leaves her

two unguents. Warns her not to apply poisonous one but to use other

one. She disobeys and dies. Lucanor Ex. 27; cf Tubach 5277. *S1 11.11. Husband wants to kill unfaithful wife. Tells her not to drink

poisoned wine (knowing she will disobey). She dies. Talavera

2.7.175; cf. Tubach 5277. *S1 11.12. Husband wants to kill wife. Prepares a chest armed with a

crossbow. When opened, arrow will kill opener. Tells her not to open

chest, and she does. Talavera 2.1. Ill; cf. Tubach 5277. SI 12. Burning to death. Man swears he will burn to death if accusation

of another's guilt is not true. Burned to death, a.b.c. 235. *S112.8. Torturer who invented a machine to burn others is burned to

death in his own machine, a.b.c. 316; Tubach 3134. *S1 13.2.4.
Murder by suffocation. Daughter suffocates father so that she

and lover can live in his house. Talavera 1.24.117. *S 113.3. Murder
by drowning. Husband and wife quarrel over whether

she has a knife or a pair of scissors. Murderous husband kicks her
into river. She drowns shouting "scissors," using fingers to signal

"scissors." She dies. Talavera 2.7.178; cf. Tubach 5284, 5285. *S1
13.4. Husband warns wife not to enter empty furnace (oven) (knowing
that she will disobey him). She does so, and it falls in upon her.

a.b.c. 307; Tubach 5277. S139. Miscellaneous cruel murders.

*S 139.0.1. Cruel king uses courtier's son as living target. Shoots
arrow at

boy to prove marksmanship. Castigos MS A BNM 6559 13.118
(ADMYTE 52?;).

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8139.2,2.1, Heads of slain enemies as trophies. PCG 742.440.

*S139.7, Cruel king has courtier's children killed, dismembered, and
cooked. Dish is served to father, Castigos MS A BNM 6559 13,118
(ADMYTE 52^;), S140. Cruel abandonments and exposures.

*S 144,2, Infants abandoned in wilderness by compassionate
executioner who could not kill them, Ultramar 1,1,50,92,

*S 144,3, Newborn baby set adrift in chest in sea. Amadis 1,1, SI 46.
Abandonment in pit.

*S 146, 1,1, Abandonment in well. Thieves leave cleric in well who
cried out to Virgin Mary as he falls; he survives and is rescued by
shep- herds, Cantigas 102,

5160. Mutilations.

5161. Mutilation: cutting off of hands.

SI 61, Emperor severs hand of suspected traitor, a.b.c. 273, *S 16 1,1, 2, Self-mutilation. Holy man severs offending hand, a.b.c. 273. S163. Mutilation: cutting (tearing out) tongue.

SI 63, Wife bites off deceitful husband's tongue. Addresses now-mute mate:

"With this you will never speak to her again nor deceive another,"

Talavera 1.24,119, *S 163,1, Punishment for false accusations. Ghost of evil man appears and

mutilates own tongue repeatedly, Especulo 67,46, *S 163,2, Man (woman) bites off own tongue and spits it in torturer's face

rather than divulge names of co-conspirators, Ilustres mujeres 48,55v-

56z; (Leena); a.b.c. 376 (not in Paris MS); cf, Tubach 4911, *S 163,2,1, Pythagorean virgin spits tongue in face of man who threatens her.

Jardin p, 251; Glosa 2,2,21,220, *S1 63,3, Man bites off own tongue and spits it in king's face rather than let

king cut it out, Castigos MS A BNM 6559 31,148; Ghisa 1,2,14,134. S169. Beheading.

*S 1 69, 1 , Prince who had raped kinswoman is killed and beheaded, a. b. c. 62, *S 169,2, Severed head. Caesar cried upon seeing Pompey's severed

head, a.b.c. 66, *S 169,3, Severed heads of seven sons and their tutor displayed to father for

identification, Abreviada 2,287; PCG 743,441, *S 169,4, Victorious queen puts severed head of enemy in wineskin filled

with blood of her soldiers. He will now drink their blood, Ilustres

mujeres ^1 .5^v-55v (Tamires), *S169,5, Wife brings severed head of captor who raped her to her husband

to repair her damaged honor, Ilustres mujeres 73,76t>-78r (Wife of Or-

giaguntes). Si 76. Mutilations: sex organs.

SI 76.1. Woman cuts off penis of unfaithful lover. Addresses severed member: "Neither for yourself, nor for me, nor for another woman will

you serve," Talavera 1,24,118, SI 77, Lecherous duchess physically abused by conqueror. Used her for one

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night; handed her over to his soldiers for their use; disposed of, impaled vaginally. a.b.c. 246; Tubach 1081.

S200-S299. CRUEL SACRIFICES

5262. Periodic sacrifices to monster (enemy).

S262.2. One hundred maidens to be sent as tribute to enemy in exchange for a promise of peace. PCG 2.629.329.

5263. Sacrifice to appease spirits (gods).

*S263.2.4. Man is willing to sacrifice son (throw him into an oven) to enter monastery. Son saved, a.b.c. 109; Glosa 1.2.27.201; Tubach 4476.

S300-S399. ABANDONED OR MURDERED CHILDREN

S354. Abandoned infant (Oedipus) reared at strange king's court. *Ilustres mujeres* 23.29v-3Qr Qocasta).

T. SEX

T(V-T99. LOVE T24. The symptoms of love.

T24.1. Love-sickness. Princess cured of love-sickness by marriage with beloved. Apolonio cc. 197-238. *T24.9. Love-sickness. Man gives up his betrothed to friend whose sickness can only be cured by love. *Disciplina* 2; *ifar* pp. 9-11. *T24.10. Love-sickness. King sends his

concubine to ailing prince, his son, to cure him. Glosa 2.2.2.129. T30. Lovers' meeting.

*T32.2. Lovers' meeting: man in woman's father's (brother's) prison. They have child. Abreviada 2.282; cf. Tubach 3811. T41. Communication of lovers.

T41.1. Communication of lovers through hole in wall. Ilustres mujeres 12.18r-9t; (Thisbe). *T4 1.3.1. Mantle used as signal for rendezvous with lover used by serving- man to deceive her. Calila p. 1 84; Exemplario 2)2v. T51. Wooing by emissary.

*T51.1.2. Go-between. Makes love with client's beloved; disappoints client. LBA cc. 113-21. T53. Matchmakers.

*T53.4. 1 . Virgin Mary as matchmaker. Young couple plighted troth; woman's father married her to rich man instead. Virgin saves her and arranges that she marry her first love. Cantigas 135. T55. Woman as wooer.

*T55.1.2. Princess gives prince horse and sword in exchange for promise

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of marriage in his land. She will convert to Christianity. Abreviada

2.145. *T55.1.3. Count's daughter helps her father's assassin in exchange for a

promise of marriage. Abreviada 2.275; PCG 730.427. T61. Betrothal.

*T61.4.6. Betrothal arranged by king as "rogador." Prospective brides

handed over by "manero." CMC v. 2080. *T69.6. Father gives daughter to man who desires her in exchange for

promise to provide for her. Cantigas 195. T80. Tragic love.

T81.8. Wife swallows hot coals because husband is unfaithful. Castigos

MS A BNM 6559 79.211; Glosa 2.1.10.51. T93. Fate of disappointed

lover.

*T93.3. 1 . Queen Dido immolates self when consort abandons her.
Abrevi- ada 1.62.

T100-T199. 2VIARRIAGE T121. Unequal marriage.

*T121,3.2. Mysterious empress weds prince who visits her magic realm.

Interdiction: can never return if he should leave her realm, (ifar pp.

137-40. *T 12 1.3. 3. Knight marries queen of underwater realm.
Interdiction: speech

with subjects of kingdom forbidden, ifar pp. 67-70. *T122.4. King enters queen's bedchamber only after his men have

searched it. Castigos MS A BNM 6559 (ADMYTE S4v). T130. Marriage customs.

*T 13 1.1. 4. Woman advises chaste maiden to marry. Angel rebukes woman. Castigos MS A BNM 6559 (ADMYTE 74v-75r).

T200-T299. MARRIED LIFE T210. Faithfulness in marriage.

T21 1.1.2. Husband learns from augurs that if he saves self from serpent his

wife will die. Lets self be bitten to save wife. Castigos MS A BNM

6559 78.210; Glosa 2.1.9.48. *T211.1.5. Wife disobeys father's orders to kill new husband. Imprisoned

by father. Rustres mujeres \3.\9v-2lr (Hypermetra). T211.2. Wife immolates self in husband's fioneral pyre. Castigos MS A

BNM 6559 77.209; Glosa 2.1.8.43. *T2 11.2.3. Wife swallows hot coals because husband is dead. Ilustres

mujeres 82.84r-85r (Portia); Jardin p. 266. T2 11.3.1. Husband falls on sword when wife dies. Castigos MS A BNM

6559 78.210; Glosa 2.1.9.48. *T2 11.4.3. Widow ingests husband's ashes. Builds him a magnificent

tomb. *Ilustres mujeres* 55.62r-63z; (Artemesia); *Jardin* p. 261. *T2 11.4.4. Wife sees husband's bloodstained clothes; fears he has died. She

dies. *Ilustres mujeres* 81.83t-84r Qulia); Glosa 2.1.10.50. T215. Faithfulness of married couple in misfortune.

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T215.4. Wife puts out one of her eyes in sympathy with her husband. He has lost an eye in combat and is ashamed to return to her. She shows that it makes no difference in her love. *Lucanor* Ex. 44.

*T215.8.1. Wife follows husband into exile. *Castigos* MS A BNM 6559 77.209; Glosa 2.1.8.42 (Stdpicia).

*T215.8.2. Wife hides exiled husband at home pretending to mourn his absence. *Ilustres mujeres* 83.85r-85i' (Curia).

*T215.9. Faithful wife follows husband into battle rather than be separated from him. *Ilustres mujeres* 100.101r-102r (Cenobia); *Ilustres mujeres* 78.80-81 ?; (Hypsicratea); *Ilustres mujeres* 96.97t-98r (Triaria); *Castigos* MS A BNM 6559 79.21 1; Glosa 2.1.10.51-52.

*T215.9.1. Wife goes to battlefield in defiance of law to find husband's body and to cremate it. *Ilustres mujeres* 21.? > Av-35v (Argia).

*T215.10. During prolonged absence of husband wife fasts. Eats no meat and subsists on bread and water. *Lucanor* Ex. 44.

*T215.1 1. Conqueror refuses to let wives join husbands in captivity. Women hang themselves. *Castigos* MS A BNM 6559 78.210; Glosa 2.1.9. Al.

*T215.12. Wife throws self overboard to preserve her honor when husband's ship is captured. Glosa 2.1.19.93-94.

T221. Woman's naivete proves her fidelity. Man is told he has bad breath and rebukes wife for not having told him. She says she thought all men had bad breath. a.b.c. 368; *Tubach* 775.

T222. Wife hides husband's unfaithfulness and even shelters his mistress after his death; weds his lover to a man in her household. *Ilustres mujeres* 1A.1r-1v (Tercia Emilia); *Castigos* MS A BNM 6559

*T223. Wife unwilling to differ with husband agrees when he says horses are cows. Lucanor Ex. 27. T230. Faithlessness in marriage.

*T230.3. Adulteress is like cuckoo. Puts eggs in others' nests. Especulo 28.19.

*T231.6. The faithless widow. For love of a young knight, grieving widow disinters her husband's corpse to conceal knight's neglect of duties. Esopete p. 64; Tubach 5262.

*T232.6. Widow, attracted to handsome beggar, invites him to dine. She seduces him while he consents declaring his passive acquiescence to exculpate himself. Esopete p. 165.

*T238.1. Adulterous wife vows never to tell husband which of their sons is not his. a.b.c. 174. T250. Characteristics of wives and husbands. T251. IU-tempered wife.

*T251.0.4. King's favorite wife angered when he praises another. Hits him with plate of rice. King orders her killed. Calila p. 280; Exemplario 72r.

T251.2. Taming the shrew. By outdoing his wife in disagreeable behavior, husband renders her docile and obedient. Kills dog, cat, and horse when they disobey impossible command to fetch water. Lucanor Ex. 35; Tubach 4354.

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T251.2.3.2. Husband tries to frighten wife into obedience. Kills rooster when it disobeys impossible command to fetch water. She ignores him because she knows he will not hurt her. Lucanor Ex. 35; Tubach 4354. T252. The overbearing wife.

T252.2. Cock shows browbeaten husband how to rule (serve sexually) his wife. Can rule many hens; man cannot even handle one woman. Esopete p. 167. T254. The disobedient wife.

T254.1. Husband knows his wife is inclined to be contrary, leaves her two unguents. Warns her not to apply poisonous one but to use other one. She disobeys and dies. Lucanor Ex. 27; cf. Tubach 5277.

T254.4. Husband wants to kill wife. Prepares a chest armed with a cross- bow. When opened, arrow will kill opener. Tells her not to open chest and she does. Talavera 2.1 .111; cf. Tubach 5277.

T254.5. Husband warns wife not to enter empty furnace (knowing that she will disobey him). She does so and it falls in upon her. a.b.c. 307; Tubach 5277.

T254.6. Husband warns wife not to drink poisoned wine (knowing she will disobey). She dies. Talavera 2.7.176; cf. Tubach 5277.

T255. 1 . Husband and wife quarrel over whether she has a knife or a pair of scissors. Murderous husband kicks her into river. She drowns shouting "scissors," using fingers to signal "scissors." Husband jests that she will win argimient with river and survive. She dies. Talavera 2.7.178-79; cf. Tubach 5285.

*T255.1.1. Husband and wife quarrel over whether bird is a thrush or a throstle. Enraged, the husband breaks her arm. Their pilgrimage to pray for a child was altered to a pilgrimage for a broken limb. Talavera 2.7.179; cf. Tubach 5285. T257. Jealous wife or husband.

*T257.2.3. Jealous wife prays to Virgin Mary to harm her husband's lov- er. Virgin makes her see that devil made her wish ill to other woman. Cantigas 68.

*T257.12. Jealous husband insists wife prove her innocence. Virgin Mary protects her when she leaps firom a high place and is unharmed. Can- tigas 341. T261. The ungrateful wife.

*T261.2. King indulges wife's every whim. Creates "snowstorm" of almond blossoms, a "pond with muddy banks" firom perfumed water, sugar, and spices. She is imgratefiil and complains of his inattention. Lucanor Ex. 30. T280. Other aspects of married life.

T284. Frightened wife shows marks of affection for husband. Joins husband in bed for protection. This is so rare that husband is gratefiil to thief who fi^htened her. Calila p. 238; Exemplario 56r. T299. Other aspects of married life: miscellaneous.

*T299.3. Young man rendered impotent after placing ring on finger of statue

of Venus consults magician. He is to go to crossroads at certain hour and give letters to moxmted woman followed by man (the devil). Devil reads letter and sends for ring on finger of statue to return to young man. Especulo 528.416-17; Tubach 4103; see T376.

T300-T399. CHASTITY AND CELIBACY T310. Celibacy and continence.

*T310.2. Virgin Mary grants freedom from lustful behavior to devoted man. He lives chastely freed from his desires. Cantigas 336; Tubach

3098. *T310.3. Warrior attains unusual strength xhiou^h chsixiv . Castigos 1.38;

Tubach 4656. T311. Woman averse to marriage (sexual intercourse).

*T3 11.0.2. Woman's aversion to marriage motivated through promise to

Virgin Mary to remain chaste. Husband inflicts incurable wound with knife. Husband dies in fire; wife is cured by Virgin Mary. Cantigas

105; Tubach 3176. *T3 11.0.3. Woman's promise to Virgin Mary to be chaste causes seducer

to renounce his sexual desires. He sends her to convent. Cantigas

195; Tubach 5142. *T3 11.0.4. Elderly princess pledged to remain chaste obliged to wed and

produce heir to throne. Ilustres mujeres 103.104t>-1057; (Constancia). T311.1. Princess flees to escape arranged marriage. Ultramar 1.1.81-82. *T3 11.3.1. Beautiful young woman shuts self in tomb to save soul of

young man who desires her carnally. Especulo 482.380; Glosa

2.2.20.215-16; Tubach 4894. T3 14.1. Father kills daughter lest she become the property of a wicked

tyrant. Ilustres mujeres 56.63^h-65r (Virginia); Jardin p. 256; Tubach 3436. T315. Continence in marriage.

T3 15.1. Marital continence by mutual agreement. Husband and wife

to be

celibate for two years to do penance for previous sin of husband.

Qifar pp. 49-50. T315.2. Marital continence. Bridegroom committed to celibacy gives

new bride a ring and leaves her. San Alejo p. 70. *T315.4. Husband and wife enter religious houses. Husband visits his wife

twice; she entices him, and they have two children. He confesses and

does penance of seven years. Especulo 390.286-87. *T315.5. Husband and wife make vow of future chastity after God had

granted them a child. San Alejo p. 99. T317. The repression of lust.

*T317.1.1. Repression of lustful thoughts by visiting places where there

was suffering and illness, a.b.c. 370. *T317.1.2. Repression of lust by removing one's eyes to avoid temptation. a.b.c. 370. T317.2. Desert monk who longs for wife he left behind advised to pray and

to do good works. a.b.c. 347.

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*T3 17.2.1. Lustful thoughts banished by prayer. Young monk must resist

to gain God's pardon. a.b.c. 326. T317.4. Youth counseled to fast and pray in woods to repress lust, a.h.c.

197; Especulo 4.5; Tubach 1992. *T3 17.4.1. Young man told to work to avoid sexual temptation. Especulo

90.61-62. T317.6. Only abuse and cruel treatment from his fellow monks can conquer

monk's lust. a.b.c. 213; Tubach 3097. *T317.7. Elderly monk learns that advanced age is no protection against

lust, a.b.c. 176. *T317.8. Repression of lust. Pope severs hand kissed by woman. Restored miraculously by Virgin Mary, a.b.c. 391;

Cantigas 206; cf.

Tubach 2419. *T317.9. Husband judges wife to be unchaste because she looks at men

from her window. Kills her. a.b.c. 63. T317.10. Sight of cock and hen provokes lustful thoughts in hermit. a.b.c.

127; LBA cc. 529-43; Tubach 2569. T320. Escape from undesired lover.

T320.4. Woman escapes lust of king by shaming him. Leaves book of laws

condemning adultery where he will read it. Sendebare Day 1, Tale 1;

Lucanor Ex. 50. T320.5. Beautiful young woman gives up wealth to escape lecherous emperor, a.b.c. 369. *T326.4. Chastity preserved. Noble wife commits suicide rather than

submit to emperor's lustful desire, a.b.c. 190. *T326.5. Chastity preserved. Noble wife leaps into fire with her two

young sons to save self and them from invaders. Jardin p. 261.

*T326.6. Saint, mother, sisters drown to maintain saint's chastity. Jardin

p. 257. T327. Mutilation to repel lover.

T327. 1 . Nun sends king her eyes because he had admired them and coveted

her, saying; "You wanted my eyes, take them." a.b.c. 370; Glosa

2.2.20.215; Tubach 4744 b). *T327.3.1. Saint prays for a deformity to save her from marriage. Loses

sight in one eye. Especulo 92.63; Jardin p. 259. *T327.4.1. Young women smear breasts with foul-smelling rotting chicken

flesh to escape rape, a.b.c. 246. *T327.8.1. Woman prays for deliverance from emperor's desires. Uses knife

to disfigure face before meeting with his emissaries. Especulo 483.380-

81; Glosa 2.2.20.215; Castigos MS A BNM 6559 (ADMYTE 82r). T330.

Anchorites under temptation.

T331.9. Celibate man yells "thief" to repel sexually aggressive woman.

When she comes to his bed, he screams. a.b.c. 177. *T331.10. Bishop saved from temptation. Evil spirit banished by non-believer who made sign of cross, a.b.c. 92. *T331.1 1. Holy man refuses to see his mother in this life so that they will

meet in the next. Especulo 391.287; Tubach 3418.

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*T331.12. Holy man, forced to meet his sister after fifty years of separation, closes his eyes and permits her to see him. Especulo 392. T332. Man tempted by fiend in woman's shape.

T332. Monk, suffering from carnal desires, is tempted by devil in shape of woman. He slapped her, pushed her off his lap, and she disappeared. Foul smell lingered on hands for two years. a.b.c. 411.

*T332.2. Ascetic hermit tempted by woman who appeared at door of his cave. When he forgets his vows and reaches for her, she disappears and reappears as the devil who laughs at him. Castigos 37.177-78; cf. Tubach 912. T333. Man mutilates self or otherwise removes self from temptation.

T333.2. Tempted man burns off his finger tips. An elderly monk was tempted by the presence of a woman in his house. He burned his fingers in a candle's flame to distract himself. a.b.c. 253, 254; Tubach 4741.

*T333.2.2. Man tied to stake in meadow is tempted by lustful woman. Unable to resist her he bites off his own tongue and spits it at her. Especulo 90'. 62.

T333.3. Handsome youth, troubled by temptation, used a knife to disfigure his face so that he would not be admired by women, a.b.c. 370; Glosa 1.2.15.139; Castigos MS A BNM 6559 (ADMYTE 82r).

T333.4. Virgin saves life of pilgrim who, at devil's instigation, had castrated self to atone for sin of fornication. Offending organ not restored. MUagros 8; Cantigas 26; Santiago 17.86-94; cf Tubach 3800.

*T333.6. To escape temptation: man crawls naked through thorns after almost succumbing to carnal temptation. a.b.c. 251; Especulo 90.61- 62; Especulo 322[^].225; Especulo 548.439; Tubach 4840.

*T333.7. Saint applies red-hot iron rod to body. Pain curbs sexual desires, Especulo 322.224-25; Tubach 3109.

T334. 1 . Monk goes into desert to avoid temptation of women, the source of sin. a.b.c. 306; cf Tubach 5366.

*T334.1.1. Philosopher retreats to countryside to avoid temptations of city. a.b.c. 370.

*T334. 1.2. Monk unable to endure temptation leaves monastery. Angel tells him to stay in monastery. His nine years of suffering are his crown and strength. Especulo 542.437.

*T334.1.3. Elderly monk was tempted in dream. His pupil directed seven strong thoughts to him that he saw as seven crowns in dream, Espe- culo 543.437-38.

*T334.1.4. Abbot, tired of walking, sits down in a cucumber patch. Pre- occupied by his thoughts steals (eats) a cucumber. Says that yielding to temptation of theft is like yielding to carnal temptation. Especulo 544.438.

*T334.1.5. Saint puts foot in fire. If this pain is unendurable, how much worse would be eternal pain of hell? Especulo 545.438.

*T334.1.6, Monk tormented by carnal desire asked for prayers of holy man.

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Prayers do not help him. Holy man sees him svirrounded by his

desires. Monk must resist. Especulo 546.438-39. *T334.1,7, Monk asks why he is unable to free self from temptations. Told

that he has rid himself of temptation but has retained his desires.

Especulo 547.439. *T334.1.8. Man unable to fight temptation goes to church and gives self

to God. Especulo 548\439-40. *T334.1.9. Priest must give up

fornication. In exchange, pains are cured

by saint's prayers. Especulo 110.72. T336. Sight or touch of woman as sin.

T336. Monk on his deathbed refuses to see woman he had loved before he

entered the order (wife before he entered order). He says: "Go away, woman, because even a tiny flame can ignite straw." a.b.c. 396; Especulo 393.288. *T336.2.1. Holy man will not allow woman, even though she has journeyed

from afar to see him. Later hears that she has a fever and consoles her.

a.b.c. 305. *T336.2.2. Monk will not see his sister in fine clothes since sight of her is

sovrice of sin. Only when she dresses modestly will he see her. a. b. c.

299. *T336.3. Monk wraps hands in cloths to keep from touching aged mother's

body as he carries her over a stream. Touch of all women is a source of sin. a.b.c. 306; Especulo 394.289; Tubach 3419. T338. Virtuous man seduced by women.

*T338.2. Celibate prince falls ill resisting father's pressure to experience

sex with a woman. Barlaam pp. 277-80. *T338.4. Celibate prince's father replaces all his attendants with seductive

young women. Barlaam p. 264. T360. Chastity and celibacy: miscellaneous.

T362.1. Abbess informed that bishop wished to visit her convent sent word

that she refused to look upon a man. Castigos 17.107. T37 1 . Youth who had never seen a woman: the Satans. Sheltered prince

shown all forms of human and animal life for first time was told that

young women are "devils" who deceive men. Asked what he liked

best, chose the "devils." Barlaam pp. 261-63. *T371.2. Inexperienced young monk (never having seen a woman) is told

that women are goats. Obsessed by what he had seen through

window is unable to eat (meat) because he felt so sorry for the poor

goat. a.b.c. 300. T376. Young man mistakenly betrothed to statue. Puts ring on finger of

statue of Virgin Mary. She closes finger over ring; later forbids him

the embraces of an earthly wife. Especulo 528.4416-17; Cantigas 42;

see T299.3. T376.1. Canon previously pledged to Virgin Mary marries because of im-

portunities of family. Leaves his bride on wedding night to continue

to serve Virgin. Milagros 15; Cantigas 132.

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*T376.2.2. Betrothed woman flees to church, choosing to be God's bride. a.b.c. 291.

T400-T499. ILLICIT SEXUAL RELATIONS

T400. Illicit sexual relations.

*T400.0.1. Princess has baby after secret marriage. Her brother, the king,

imprisons father of baby and sends her to convent. Abreviada 2.164.

*T400.0.2. Daughter, pregnant, thrown off cliff. Father of baby beheaded.

Gfo^a 2.2.21.218-19. *T400.0.3. Vestal Virgin has baby. Punishment: buried alive. Glosa

2.2.21.219. T401.1. Pregnant abbess secretly delivered of her child by Virgin Mary.

Milagros 2\; Especulo 362.265-66; Cantigas 7. *T401.2. Vestal Virgin falsely accused. Carries water in sieve without

spilling any to prove her virginity. Glosa 2.2.21.219. T410. Incest. T411. Father- daughter incest.

T4 11.1. Lecherous father. Unnatural father wants to marry his daughter.

Esopete p. 25. *T41 1 .1.3. Royal father forces himself on daughter. Sets unreasonable con- ditions (riddle) for potential suitors so he will not have to give her

up. Apolonio cc. 6-14. T412. Mother-son incest.

T412.1. Widow guilty of incest with son forgiven by Virgin Mary. a.b.c.

274; Cantigas 17. *T412.5. Mother treats son as husband. Found in bed with son, thought

to be behaving incestuously. Lucanor Ex. 36; Qifar p. 55. *T412.6. Mother importunes son sexually. Denied, she falsely accuses him

of trying to rape her. a.b.c. 172; Tubach 2734. *T412.7. Queen justifies incestuous union with her son by passing law

allowing intrafamilial unions. Ilustres mujeres 6r-8r (Semiramis); Tubach 4224. T415. Brother-sister incest.

*T415.8. Brother and sister have three children. She kills them and takes

poison. Virgin Mary cures her, and she becomes nun. Especulo

363.286; Castigos MS A BNM 6559 82.216. *T415.9. Tamar raped by her brother. Castigos MS A BNM 6559

(ADMYTE 80z;). T417. Other incest.

*T417.2. Mother-in-law accused of sexual relations with son-in-law. a.b.c.

272; Cantigas 255; Tubach 2737. *T426. Noble accused of incest with relative. Servant to testify that he held

candle for master, a.b.c. 166. *T427. Young woman promised to

Virgin Mary has sexual relations with

godfather. Has three children by him. Cantigas 201. *T427.1. Priest who had sex with goddaughter dies after seven days. Fire

rises from grave consuming it totally. a.b.c. 404; Tubach 2037.

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T450. Prostitution and concubinage.

*T450.0.1. Queen, vain about her virtue, declares she would never surrender her body to a lover for wealth. Challenged with increasingly large rewards, is at last tempted. Talavera 2.1.146-47.

*T451.1. Prostitute shamed by offer of sexual intercourse in public place. Saint offers to have sex with her before a crowd. She refuses; then how much more shame should she have before God? Espculo 350.250.

*T451.2. Aging prostitute offers young daughter as substitute to procurer who will arrange clients for her. Espculo 462.361.

*T451.3. Whore cheats brothel keeper, not charging a favorite customer for services. Brothel keeper tried to blow poison through a straw into customer's nose. Customer sneezes, and she inhales poison. Calila pp. 138-39. T452. Bawds, professional go-betweens.

*T452.2. Procurer sets high price for first use of virgin captive. Subsequent patrons pay less. Apolonio c. 401.

*T452.3. Go-between tricks woman into believing she will be transformed into a dog if she does not accede to a man's sexual request. a.b.c. 234 (not in Paris MS); Disciplina 13; Sendebare Day 4, Tale 10; Tubach 661.

*T452.4. Go-between tricks woman into believing that sex with a client will solve her marital problem. Sendebare Day 5, Tale 13.

*T452.5. Go-between makes trouble between husband and wife: the hair from his beard. Tells wife to increase her husband's love by cutting a hair from his beard. Also tells husband that wife will try to cut his throat, a.b.c. 370 (not in Paris MS); Lucanor Ex. 42; Esopete pp. 149-51.

*T452.6. Would-be-lover employs go-between repeatedly. LBA cc. 77-81, 111-22, 580-891, 1332-1507, 1508-12, 1618-23.

*T459. Pious maiden convinced by go-between that God does not see what we do at night. She consents to spend night with go-between's cousin, a.b.c. 108; Tubach 1436.

*T459.1. "Prostitute gives great pleasure to men," says saint. Prays for whore's soul but also prays for her own ability to please God as the whore pleases men. *Especulo* 425.324. T460. Other sexual practices. T463. Homosexual love (male).

T464. King uses young man sexually, a.b.c. 341; Tubach 2598. T466. Necrophilism: sexual intercourse with dead human body.

T466.1. Necrophilism: executioner struck by beauty of woman has intercourse with her after she is hanged. *Talavera* 1.24.117. T470. Illicit sexual relations: miscellaneous. T471. Rape and seduction.

*T471.0.2. Knight who had raped nun is captured when she miraculously is mounted before him on his horse and holds reins until he is taken prisoner. *Castigos* 19.121-22.

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*T471.0.3. Squire tries to rape woman who takes refuge in Virgin Mary's church. Trying to kick in door, breaks leg, loses senses, speech, and thereafter can only utter her name. Ends life as a beggar. *Cantigas* 317.

*T47 1.0.4. King rapes daughter of courtier. Father helps enemy to conquer realm to avenge the injury. *PCG* 1.554.307-8; *Castigos* 6.60; *Abreviada* 2.101.

*T471.0.5. King sends woman's husband to battle in order to be able to seduce her (See K978. Uriah letter). *Sendebat* Day 1, Tale 1; *Lucanor* Ex. 50; *Talavera* 1.12.101-2; Tubach 1453.

*T471.0.6. Courtier rapes woman; threatens her with revealing secret. She kills self to guard honor. *Ilustres mujeres* 46.527 > -54t; (Lucrecia); *Jardin* pp. 257-58; a.b.c. 62; Tubach 3095.

*T471.0.7. Captor rapes enemy's queen. Ransomed, she orders her soldiers to behead him. She presents head to husband to restore her

honor. *Ilustres mujeres* 13.1(v-l'r (Wife of Orgiaguntes).

*T472.1. Women of vanquished city given to conquerors. Two women must perform all duties naked. Out gathering wood, one covers genitals with scrap of cloth. Other one accuses her of lascivious thoughts. Accused, told to look to own thoughts. *Calila* p. 198; *Exemplario* 37r.

*T472.2. Young woman returns to ask lover to say mass for her. Their carnal desire was sin. He says mass and enters religious order. *Especulo* 353.251-52.

*T472.3. Magic sign shows lover is freed of torment. Black hair combings secreted by dead lover turn white when she is freed. *Especulo* 353.251-52.

*T472.4. Husband and wife sin. Engage in sexual intercourse on holy eve. Child conceived is possessed by devils. Virgin Mary drives them away. *Cantigas* 115.

*T475.2.2. Incubus makes sleeping woman think she is having sexual intercourse, a.b.c. 116. T481. Adultery.

*T481 .8. Woman killed because husband accuses her of lustful behavior. She looks at other men through window, a.b.c. 63.

*T481.9. The husband locked out, excessive precautions to assure wife's fidelity. Despite efforts, wife returns home late at night; her husband refuses to admit her. She threatens to throw herself in the well. Husband leaves house to see if she has drowned. She enters the house and bars him from house, a.b.c. 303; *Disciplina* 14; *Talavera* 2.1.147 n. 36; *Tubach* 5246; see K1511.

*T481.10. The cut-off nose. Carpenter's wife asks a barber's wife to take her place while she goes to her lover. Carpenter speaks to wife's friend, gets no answer and cuts off her nose. In the morning wife returns and still has nose. Husband made to believe it was restored miraculously. Barber's wife, whose nose has been cut off when she took friend's place, returns home. Her husband made to believe that he has accidentally cut off her nose when he threw razor at her. *Calila* pp. 139-41; *Exemplario* 14v-15r; see K1512.

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*T481.1 1. The husband in the chicken house (dovecote). Husband

returns unexpectedly and surprises his wife with her lover. She makes the husband believe he is pursued and hides him in the chicken house. Esopete pp. 148-49; see K1514.1.

*T481.12. The husband's good eye treated so that lover can leave house unseen (vintner), a.b.c. 161; Disciplina 9; Esopete pp. 147-48; cf. Tubach 1943; see K1516.1.

*T481.13. The husband temporarily blinded so that lover can leave unseen. Wife sprays his eyes with mother's milk. He hears noise; she tells him it is the cat. Talavera 2.10.188; cf. Tubach 1943; see K1516.9.

*T481.14. Wife's lover under bed. Husband returns home. She has husband turn round to brush hair off his clothes. He hears lover leave; she tells him it is the cat. Talavera 2.10.188-89; see K1516.1.2.

*T481.15. Wife's lover under bed. Husband returns home. Wife tips over candle extinguishing it. Sends husband out for light. Talavera 2.10.189; see K1515.3.

*T481.16. Wife's lover behind curtains. Husband returns home. Wife shows husband a new kettle she says has holes in it. Holds it in front of his eyes; slaps it loudly. Husband neither sees nor hears lover leave. Talavera 2.10.189; see K1516.8.

*T481.17. Two lovers are pursuer and fugitive. Wife is visited by two lovers. When the husband arrives, one goes out with drawn sword and the other hides in house. She convinces her husband that she has given refuge to a fugitive. Sendebare Day 2, Tale 5; Tubach 4693; see K1517.1.

*T481.18. Wife entertains lover during husband's absence. Husband returns, and mother-in-law (guardian) counsels lover to pretend he is fugitive from street ruffians. Disciplina 11; Esopete pp. 145-46; Tubach 4692; see K1517.2.

*T481.19. Husband returns while abbot is in house. Errant wife enlists aid of friar who brings extra habit next day. Abbot escapes wearing friar's habit. Sendebare Day 8, Tale 22; see K1517.6.

*T481.20. Wife outwits husband with extended sheet. Lover leaves house unseen, a.b.c. 162; Esopete p. 148; Disciplina 10; Tubach 4319; see K1516.

*T481.21. The enchanted pear tree. Wife and lover are up in tree. Blind husband hears them and prays to Jupiter for restoration of sight. Prayer is answered. Wife convinces cuckold that her adultery convinced Jupiter to grant his wish. Esopete p. 147; Tubach 3265; see K1518.

*T481.22. Wife, in bed with lover, knows that husband is hiding under bed. Tells lover how much she loves husband. Calila p. 241; Exemplario 51 r, Esopete p. 168; see K1 532.1.

*T481.23. The marked cloth in the wife's room. A go-between obtains a woman for a client by leaving a marked cloth in woman's house. Husband beats woman; she leaves and is tricked into thinking that

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sex with the go-between's client will help her solve her problem. Go-between tells husband that she had left the cloth in his house, and husband is deceived. Sendehar Day 5, Tale 13.

*T481.24. Husband unwittingly instrumental in wife's adultery. Greedy husband supplies his wife to an inexperienced fat prince because he believes him to be impotent. When the prince and the woman evidently enjoy each other, the husband kills himself Sendehar Day 4, Tale 9.

*T481.25. Husband unwittingly instrumental in wife's adultery. Believes that wife will spend night with god, Anubis, not with trickster posing as god. a.b.c. 385; Tubach 4221.

*T481.26. Husband unwittingly instrumental in wife's adultery. Wife's lover (an apothecary) has assistant who substitutes earth for needed medicine. Wife returns with packet; tells husband she was run down by a horse on way and lost money. Used a sieve to find missing money and could not find it. Husband replaces money. Exemplario 28^.

*T481.27. Maidservant is go-between for knight who wants to seduce another's wife. Convinces wife to don magic slippers she cannot remove sent by suitor. Cantigas 64.

*T481.28. Spanish count's wife runs off with French count. He follows her to France and kills both offenders. Returns with severed heads. Abreviada 2.274-75. T495. Humiliation or abuse.

*T495.1. Lover humiliated. Philosopher (Aristotle) warns against uxori-ousness. In revenge, woman tricks philosopher into letting her ride him on all fours. Husband comes and sees them. Talavera 1.17.99; Tubach 328.

*T495.2. Lover humiliated. Virgil suspended in basket halfway up his lover's tower; not permitted to ascend further. Seen by passersby. LBA cc. 262-65; 1.17.100-1.

*T495.3. Lover humiliated. Man tricked into escaping from a prison tower to visit his lover. Enemies intercept the descent, catch him in a net, and leave him suspended for all the world to see. Talavera 1.17.100-1.

*T495.4. Lecherous duchess physically abused by conqueror. Used her for one night; handed her over to his soldiers for their use; disposed of with a stick inserted vaginally until it reaches her upper body. a.b.c. 246; Tubach 1081.

*T494.5. Woman must relight magic fires as punishment. Magician, in re-payment for ill treatment by woman, causes lights of the city to go out. They can only be relighted from the genitals (naked body) of the woman. None can be relighted until all have applied torches. LBA cc. 261-68.

T500-T599. CONCEPTION AND BIRTH T510. Miraculous conceptions.

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T526. Conception because of prayer. King and favorite wife have son after much prayer. Sendebare pp. 66-67; Cantigas 171; Tubach 971.

T540. Miraculous birth. T541. Birth from unusual part of body.

*T541.0.1. Birth from wound in mother's side. Pregnant woman who goes to aid of slain husband is cut with sword. Baby is born as she dies. Cantigas 184. T547. Birth from virgin.

*T547.1. Birth from virgin. Divine intervention caused Mary to be impregnated and remain virgin. Angel explained to Joseph that Holy Spirit had engendered Jesus. Estados 1.40. T548. Birth obtained through magic or prayer.

*T548.1. Child born in answer to prayer. Sendebare -p. 67; Cantigas 43; San Alejo p. 68; Santiago 3.50-52; Tubach 971. T550. Monstrous

births.

T551.2 Child bom with two heads, each one facing the other; two bodies

joined at chest (conjoined twins). Esopete p. 166. *T551.2.1. Child bom with head on backwards. Punishment to Jewish

father who had denied Virgin and Jesus Christ. Cantigas 108.

T554,2.1. Woman gives birth to animal. Evil mother-in-law writes to ab- sent son telling him his wife has given birth to seven hounds.

Ultra- mar 1.1.53.89. T573. Short pregnancy.

*T573.2. Unusually short pregnancy. Enchantress gives birth seven days after conceiving child. Qifar p. 68. T574. Prolonged pregnancy.

*T574.3. Woman accuses saint of fathering her child. Unable to give birth until she confesses, a.b.c. 89, 285; cf. Tubach 648, 1915. T584. Parturition.

*T584.0.7. Jewish woman unable to give birth, prays to Virgin Mary. Has

twins who are baptized. Cantigas 89. T586. 1 . Many children at one birth. Saint's wife, rewarded by God, gives birth to seven children, all of whom are saints themselves. Castigos 1 .39. *T586.1.2. Seven children at one birth, each one wearing a golden chain.

Ultramar 1.\.5Q. 81. T586.3. Multiple birth believed to be result of sexual relations with several men. Magical golden chains aroimd infants' necks proof that their birth is divine. Woman exculpated.

Ultramar 1.1.50.81, 1.1.61.106. T590. Conception and birth: miscellaneous motifs. T591. Sexual performance.

*T591.0.1. Impotence induced by magic. Lover is impotent in presence of image of Virgin Mary. Moves to other house to complete sex act. Cantigas 312. *T591.0.2. Impotence induced by magic. Husband impotent with young

wife because he is faithfial to Virgin Mary. Cantigas 132. *T591.0.3 Virgin Mary induces impotence in knight given to lustfiil be- havior. Cantigas 137.

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*T591.0.4. Climate (external temperature) at moment of conception determines sex of baby. Ghisa 2.1.17.81; Jardin 1.9.186-87.

T600-T699. CARE OF CHILDREN T615. Supernatural growth.

T615.1. Precocious speech. Girl at age four appears to be fully grown. Speaks as well as a person of ten or twelve years. Ultramar 1.1.110.230. T617. Youth reared in ignorance of world.

*T617.0.1. Youth raised in ignorance of world. Must go to spring in woods and fast for 40 days and pray for a wife. Disgusting, odoriferous hag comes to him and tells him she is sin of lust. He returns to celibate life, a.b.c. 197.

*T617.3. Young, inexperienced monk, raised without ever having seen a woman, is tempted by sight of one. Brother monk tells him she is a goat. He cannot eat meat because of tenderness and pity he feels for goat. a.b.c. 300.

*T617.4. Beautiful young captive woman sent to seduce celibate prince who had not known women. He tries to convert her to Christianity. She will become Christian if he spends one night in her bed. Barlaam pp. 270-72. T640. Illegitimate children.

*T646.2. Illegitimate prince counseled to wear special garments to remind self of both noble and base lineage. a.b.c. 189.

*T646.3. Illegitimate prince, unaware of fate of parents, reared by royal uncle. Abreviada 2.164.

*T647.1. Crow's egg placed mischievously in stork's nest. When fledglings recognize that chick is not one of them, they stone mother for adultery, a.b.c. 13.

*T647.2. Illegitimate offspring said to be unable to see magically invisible cloth. Lucanor Ex. 32; cf Tubach 3577. T6S0. Care of children: miscellaneous motifs.

T681.1. Each likes own children best. Owl mother sends hare to fetch baby's shoes for a beauty contest. Tells hare to take shoes to the most beautiful among all other contestants. Animals mock her. Gates 1; Esopete pp. 122-23; Tubach 4873.

U. THE NATURE OF LIFE

U0-U99. LIFE'S INEQUITIES UIO. Justice and injustice.

U11.2. He who steals much (Alexander) is called king. He who steals a little is called pirate, a.b.c. 42; Castigos MS A BNM 6559 31.147; Glosa 1.2.10.110-11; Tubach 113.

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*U11.3 Apparent injustice. Evil rich man buried with honors; pious hermit devoured by lion. Angel explains that heavenly justice will rectify earthly injustice, a.b.c. 105; Especulo 51 1.404-5; Tubach 223.

*U15.2. Saint prays for perfection. Voice tells him he never will achieve the perfection of two saintly women who live in city, a.b.c. 216; Especulo 98.66; Tubach 3701. U21. Justice depends on the point of view.

U21.4. Wolf objects to fox stealing rooster from him, although he himself is a thief. LB A cc. 321-71.

*U2 1.4.1. Wolf accuses fox of theft. Ape judge says that wolf may not have lost anything but that fox had stolen in past. They must watch each other. Esopete p. 54.

U25. Theft to avoid starvation justified. Youth and sister rob graves to avoid starving to death. Lucanor Ex. 47. U30. Rights of the strong.

U31. Wolf unjustly accuses lamb and eats him. When all the lamb's defenses are good, the wolf asserts the right of the strong over the weak (usually accused of stirring up water downstream). Esopete pp. 32-33; Especulo 72.48; Tubach 5334.

U3 1.1. Cat unjustly accuses cock and eats him. Although all the cock's defenses are good, the cat tells him that she can no longer go hungry and eats him. Esopete p. 110.

*U3 1.1.1. Dog accuses sheep of taking bread. Esopete p. 34.

U31.2. Crow rides on sheep because sheep cannot prevent it. Esopete p. 79.

*U31.3. Hunter exercises his right of the strong over the horse when it fails to run down deer. Horse will be saddled forever. Esopete pp.

77-78; Tubach 2619.

*U31.4. Crow (hawk) exercises rights of the strong over dove (nightingale) who cannot defend self. Dove at crow's request sings to save her brood, but crow kills them because song was not good enough. Gatos 41; Esopete pp. 62-63; Especulo 71.47-48; Tubach 4388.

*U31.5. Spider kills fly easily. Retreats to web when wasp approaches. Gatos 52; Tubach 4569.

*U31.6. Tortoise treads on toad, injuring it. Gatos 54.

*U31.7. Pigs exercise rights of strong. Ants store wheat grains for future use, and pigs come and eat them. Gatos 45.

U33. Cock is killed by its captor despite his plea of usefulness to man. Esopete p. 110.

*U35.3. Defeated empress turns wealth over to victor, a.b.c. 295 (not in Paris MS).

*U35.4. Abbot unjustly strikes monk with footstool, bruising him badly. Next day, monk asks permission to perform errands. Abbot begs his pardon and monk throws himself to floor so that he can say that he bruised himself when he fell, a.b.c. 238.

*U45. Dog gives up bed to bitch that is about to whelp. She may keep bed while puppies grow up. Later they help her drive owner off. Esopete pp. 35-36; Tubach 660.

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U60. Wealth and poverty.

*U61 . 1 . Saint calls poor masters. They are honored by God and can help humankind enter heaven. Especulo 448.343.

*U62. Poor man with a single blanket to cover his feet, luckier than rich people in hell whose feet are tormented in stocks. Especulo 445.342.

*U62.1. Abbot, previously rich, grateful he may now beg in God's name. Especulo 446.342-43.

*U62.2. Rich man happy to live simply in monastery. His servant lives lux- uriously. Reproached, servant replies that master has what he did not have before, and he too now enjoys what he did not have before
Especulo 502.394.

*U72. Hermit hides money under pillow. When robbers enter, he throws it to them so that he will fear robbery no longer. a.b.c. 355; Especulo 38.26; Tubach 3364; cf. Tubach 4810.

*U72. 1 . Socrates throws great quantity of gold in sea so that he can drown it before it drowns him. a.b.c. 355; Especulo 443.340; Glosa 1.1.7.36- 37; Tubach 2343, 3366.

*U72.2. Devil convinces gardener to accumulate sums of money to pay for future medical treatment. Uses money to cure foot to no avail. Asks God's pardon for having sirmed and foot is cured. a.b.c. 355; Tubach 2139.

U100-U299. THE NATURE OF UFE: MISCELLANEOUS MOTIFS U110. Appearances deceive.

*U1 11 . 1 . 1 . Statue (mask) is beautiful to zoo// but is recognized as lifeless.

Esopete p. 53. U114. Mountain in labor brings forth a mouse (mole). LBA cc. 98-102;

Esopete p. 50. U1 19.3. Handsome appearance does not indicate beautiful soul. Angel holds

nose when handsome youth passes by just as he had done when

burying a rotting corpse. a.b.c. 351; Especulo 351.250-51; Tubach

2559. U1 19.4. An ugly face does not mean an ugly soul. Rustic refuses to believe

ugly man could be the holy man he sought, a.b.c. 320; Tubach 5016.

*U119.6. Bishop with red face wrongly judged to be drunkard. a.b.c.

157. *U1 19.7. Chests adorned with gold and precious stones contain putrefying re- mains; chests containing royal treasures covered with pitch. Barlaam

pp. 56-58; Tubach 967. U120. Nature will show itself.

*U120.1 Flea bites man because it is his nature. Esopete p. 113.

*U 120. 1.1. Crow, evil by nature, rides on sheep's back and annoys her.

Esopete p. 79. U121. Like parent, like child.

U121.1. Crab walks sideways. Mother walks sideways. Esopete pp. 119-

20; Tubach 1311.

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U121.3. Farmer's son and noble's reared in country. Son of farmer takes to rustic life; noble's son takes to chivalric pursuits. Talavera 1.18.108.

U121.4. Like father like son. Alleged son of king proved to be bastard when he displayed habits of his true father. It is his nature to eat raw meat, a.b.c. 175; Tubach 500.

*U 12 1.5.1. Prince whose father was really the court baker advised to re- member both his royal and his humble heritage. a.b.c. 189; cf. Tubach 500.

U 12 1.6.1. Horse behaves like an ass. Was nurtured with ass's milk. a.b.c. 313; Tubach 2611.

*U 12 1.6. 2. Sultan gives bread as a reward thereby acting like a baker, is not sultan's son, but rather the son of a baker, a.b.c. 313; Tubach 500.

*U121.7. Countess determined that offspring should only be fed on her milk. They will imbibe her nature with her mother's milk. Causes son who accidentally had been fed by wemurse to vomit. Ultramar 1. 1 . 1 5 1 .300; Tubach 3283.

U 122.0.1. Butterfly visits flowering trees and returns to dunghill where wife is. Prefers dunghill to all other spots. Gates 30; cf. Tubach 3645.

U122.1. Beetles treated like oxen are tied to plow but do not accompany man and oxen to vespers to worship (stop at cowpatch). Gates 33; Tubach 1309.

*U122.2. Young goat raised in human household. Owner tries to keep

it as a companion animal. She runs off to join other wild goats grazing in fields. His servants bring her back to house and kill other wild goats. Barlaam pp. 156-57.

U127. Fawn (stag) in spite of his strong horns runs from dog. Esopete p. 63.

*U129.4. Virgin Mary helps people regain beehives stolen from church. Thieves abandon them when pursued by justice. Cantigas 326.

*U 129.5. Evil and debauchery recognized by physical attributes: left eye small and squinty, nose inclined to right, wide-set eyebrows, body hair sprouts in threes, watches ground while walking, shifty eyed. Calilap. 193.

*U129.6. Four youths sent out for daily food. Each one obtains it according to his nature: worker's son cuts wood; noble's son meets woman who supplies food; merchant's son becomes broker; king's son is chosen to reign. Calila pp. 323-34; Exemplario 83z > -86r. U130. The power of habit.

*U130.2. Man given to sin of lust asked by saint to be chaste for three days, then three days more, and three more. Finally man is accustomed to chaste living. Especule 103.68-69; Tubach 3906.

*U130.3 Ascetic so accustomed to fasting and penance found them to be pleasurable. Especule 105.69-70.

*U 130. 3.1. Alexander the Great unable to refrain from accustomed sins. Especule 106.70; Tubach 101.

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*U130.4. Heron asks eagle to carry him over the sea. Eagle refuses because herons have habit of fouling the land wherever they go. Especulo 107.70] Tubach 1828. U131. Familiarity takes away fear.

*U133.2. Man used to foul odor of stables passed a spice shop and fainted because he was unaccustomed to sweet smell. Cured by applications of manure to nostrils, a.h.c. 323; Especulo 556.452; Tubach 3645.

U134. Knight doesn't want to go to heaven unless there are birds and hunting dogs there. Gatos 32. U135. Longing for accustomed food and

living.

*U135.3. Rustic becomes king and sickens on fancy foods. Cured by return to accustomed diet, a.b.c. 384; cf. Tubach 3652. U140. One person's food is another's poison.

U144. Nightingale cannot endure hoopoe's nest because of manure in nest. Prefers singing and going from tree to tree all night. Gatos 42; Tubach 3475.

*U147.1. At lion's dinner party, flesh of other animals served. Pig chooses not to attend; prefers eating acorns. Gatos 32; Tubach 3774.

*U147.2. Bees serve honey for dinner to beetles who eat very little. Beetles invite bees and serve them animal dung. Bees do not eat. Gatos 34; Tubach 554.

*U147.3. At lion's dinner party, a cat is honored guest so that rats and moles are the fare. Other animals complain and leave. Gatos 37; Tubach 3059. U160. Misfortune with oneself to blame hardest to bear.

U161. Eagle killed with arrow made with its own feather. LBA cc. 270-75.

*U161.1. Last series of rams to die at butcher's hand rebuke selves for failure to escape when there was time. Esopete p. 76.

*U162. Tree cut down with axe for which it has furnished a handle. Esopete p. 65; Tubach 444. U180. In vino Veritas.

*U182. Thief in jail will not confess crime. Given wine and made drunk, he tells truth. Especulo 203.141; Tubach 4789.

*U183. Man accuses wife of drunkenness. She accused him publicly of murder. Proven guilty, he was hanged. Especulo 204.141-42; Tubach 5272. U230. The nature of sin.

U230.0.1. Monk leaves monastery when he sees devil there tempting brethren. Returns when in the world he sees scores of devils tempting people. a.b.c. 412; Tubach 3324; cf. Tubach 3336.

U231 . 1 . Monk rebuked other monks for succumbing to temptation. Later he too succumbs and finally understands power of sin. a.b.c. 410.

*U231 .2. Monk is proud he has turned away from sin. Wise elder tells

him to expose himself to sin and to grow strong in resisting it. a.b.c. 410.

*U233. Odor of sin is fouler than that of a rotting corpse. Handsome sinful youth smells worse than corpse, a.b.c. 352; Especulo 351.250-51; Tu- bach 2559.

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*U233. 1 . Virgin Mary serves splendid meal that gives off foul odor to sinner who prays to her daily. Sins make his devoted prayers malodorous. Especulo 352.251.

U235. Lying is incurable. Nephew is lustful, gluttonous, and a gambler. Can be corrected, but not for lying, a.b.c. 284; Tubach 3102, 4053.

U236.1. False repentance of a kite. When sick, kite begs prayers from mother but is reminded that when well had defiled altars and temples. Esopete p. 39; Tubach 2933. U260. Passage of time.

*U26 1.1. Time in purgatory more than a thousand times longer than time on earth. Dead monk explains dying movements of body as torment in purgatory. Especulo 490.386; Tubach 3378.

*U261 .2. Time in purgatory more than a thousand times longer than time on earth. Man given choice between two days in purgatory or two years of illness. Chooses two days in purgatory but learns that time is long- er there. Returns to body and suffers two years of illness. Especulo 491.386-87; Tubach 4001.

V. RELIGION

V0-V99. RELIGIOUS SERVICES V20. Confession of sins.

V20.1. Sinners protected by confession. Devil cannot reveal identity of wife's lover because lover had already confessed and been absolved. a.b.c. 354; cf. Tubach 2800, 2804.

*V20.1.3. Archdeacon cannot confess. Holy man offers his soul as surety for him. He prays, is able to confess, renounces his worldly possessions, and enters order. Especulo 126.83-84.

V21. Confession brings forgiveness. Hermit tempted by devil in human female form confesses and saves self. Castigos 3)1.\11-1S.

*V2 1.0.1. Confession brings forgiveness. Conspirators suffer torments, confess, and are forgiven. Milagros 17.

*V2 1.1.1. Good woman unable to confess because of shameful sin (incest) . Prayers of monks free her to confess, a.b.c. 133; cf. Tubach 2738.

*V21.1.2. Two women sinners confess and are forgiven. Angel declares their pardon. Especulo 124.82-83.

V21.2. Mother-in-law commits incest with son-in-law. Murders him out of fear of disclosure. Confesses and Virgin Mary saves her. a.b.c. 272; Cantigas 255; Tubach 2737.

V21.4. Prior pardons sinning friar who has confessed. Hid bread and ate it secretly. Especulo 121.81-82.

V21 .5. Sinner confesses desire before sirring carnally and is saved by confession. a.b.c. 71; Tubach 1161.

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V21.6. Sinner's tear marks on written confession cause bishop to pardon him. Sins were unusual so were shown to bishop who found that tears had miraculously erased them. a.b.c. 72; Tubach 1202, 4421.

*V21.7. Count unable to enter church without confessing. Virgin Mary enables him to confess. Cantigas 217; cf. Tubach 1062.

*V21.8. Sinner's list of confessed sins weighed in moneychanger's balance outweighs all his gold. Cantigas 305; cf. Tubach 1501 d).

*V21.9. Sinner leaves list of sins on Santiago's altar. Parchment is blank; sins are absolved. Santiago 2.48-49. V22. Condemnation because of death without confession.

*V22.1. Courtier refuses confession. Has been shown vision of slim book of his good deeds and great book of his sins. Demons will carry him off to hell. Especulo 127.84-85; Tubach 1501 c).

*V22.2. Sinner told he has three days to confess before he dies. Spends one day indulging in carnal sins. Dies before he has time to confess. Especulo 128.85; Tubach 4076.

*V22.3. Woman reluctant to confess to priests who know her part in her father's death. Husband tells her to confess to itinerant friars. She does not and kills her three children and herself. Especulo 129.85-86.

*V22.4. Nun, too ashamed to confess sexual dalliance with knight, died. Condemned to hell, she appeared to her sisters in convent to warn them. a.b.c. 73; Tubach 1188 a) 4. V23. Miracle to permit confession.

*V23.3. Knight who built a chapel for Virgin Mary restored to life to confess a mortal sin. Especulo 208.144; Tubach 2944 c) 1.

*V23.4. Man, apparently dead, showed signs of life before interment so that priest could come and hear confession before he died, a.b.c. 198. V24. Miraculous manifestation at confession.

*V24.2. Confession of adulterous deacon gives him power. His prayers relieve water shortage. Especulo 123.82.

*V24.3. Man given silver spoon by devil confesses. Silver spoon falls to earth from above into his lap. He gives it to confessor. Especulo 130.86; Tubach 4575. V29. Confession: miscellaneous motifs.

*V29.10. Queen confesses her adultery. Confessor miraculously able to help her convince husband of fidelity. Returns lost ring to her. Especulo 125.83. V30. Sacrament.

V33. 1.1. Doubt about sacramental transformation of Host is dispelled. Jesus' body and blood appear on altar. a.b.c. 433; Tubach 2689. V34. Miraculous working of the Host.

*V34.5. Dying man cannot accept Host; prayers transform it so that he can swallow wafer; he is received by God. a.b.c. 154; Especulo 257.173; Tubach 2649; cf. Tubach 2671.

*V34.6. Corpse rejected by earth. Host applied and burial is completed. Especulo 42.29; Tubach 1270.

*V34.7. Host held high by priest chases demons from church. *Especulo* 252.171.

*V34.8. Priest celebrating mass sees Host in form of the Infant Jesus waving his arms and legs in air. *Especulo* 253.171-72; Tubach 2689c).

*V34.9. Cleric who dropped the Host three days confesses and does penance. Fallen Host restored self as did wine in chalice. *Especulo* 454.352-53; cf. Tubach 2654, 2655.

*V34.10. Host applied to spider bite. Devil in form of spider bit over-adorned woman. Abbot brings Host to banish it. *Especulo* 429.325-26. V35. The stolen sacrament.

V35.1. Friend brings Host to Jewish friend who promises to convert. Jew throws it into pig trough where pigs will not disturb it. He repents and is converted. *Especulo* 260.174; Tubach 2687.

V35.1.1. Horse kneels before sacrament that priest is taking to a sick man. Youth misunderstands and tries to make horse rise. *Especulo* 255.172.

*V35.3. Thieves leave box that had contained stolen Host. Pigs kneel before it. Swineherd shows miracle to town and priest restores it to its place. *Especulo* 256.172-73.

*V35.4. Woman steals Host to make lover stay with her; hides it in coif. Head bleeds. *Cantigas* 104. V39. Sacrament: miscellaneous motifs.

V39.8 Dying man refuses to take sacrament. Goes to hell, a.b.c. 153.

*V39.10. Ailing Jew offered Host, attacks it with knife. Blood flows from Host, curing him. Repents and is converted. *Especulo* 259.174. V40. Mass.

V4 1.1. Emperor trapped in cave-in in silver mine kept alive a year by wife's devotion to Virgin Mary and to masses. *Cantigas* 131; Tubach 3892.

V41.2. Hearing masses causes triumph in tournament. Knight devoted to Virgin Mary stops on way to tourney to hear mass, never reaches tourney, but attends miraculously in spirit. Others praise his performance. *Especulo* 232.155, 258.173; *Tubach* 4925.

*V4 1.2.1. Hearing masses causes knight to miss battle. Virgin Mary (angel) serves miraculously in his stead. *Cantigas* 63; *Castigos MS A BNM* 6559 4.94 (ADMYTE 127^{13r}); cf. *Tubach* 4925.

*V41.2.2. Stopping to hear mass causes falsely accused courtier to avoid being burned to death in oven. His accuser burned instead. *Cantigas* 78; cf. *Tubach* 4925.

*V41.3. Mass said by priest cures pestilence. Farmer's family and stock saved. *Especulo* 246.169.

*V41.4. Wife had masses said for husband in prison. Was freed. *Especulo* 247.169; *Tubach* 3893.

*V4 1.4.1. Prisoner chained cruelly miraculously released from chains at tierce when mass was said for him. *Especulo* 249.170; *Tubach* 926.

*V41.5. Sailor drowning at sea saved by mass at moment it was said for him. Magically supplied with bread (wafer). *Especulo* 251.170-71; *Tubach* 4148.

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*V42.1. Masses free soul trapped in block of ice. a.b.c. 28; *Tubach* 2717. V49. Mass: miscellaneous motifs.

V49.2. King goes hunting and does not attend mass at appointed hour.

Angel holds mass. King returns and tells priest to celebrate mass.

Priest refuses. a.b.c. 368 (not in *Paris MS*); *Tubach* 3228. V50. Prayer.

*V51.6. Nun prays too rapidly. Virgin Mary teaches her to pray more slowly and more devoutly. *Especulo* 424.321; *Tubach* 438. V52. Miraculous power of prayer.

V52.1. Prayers save lecher. He carries Gospel with him and prays to be

saved from lechery. Whores reject him because they see his potential

salvation, a.b.c. 80. *V52.1.1. Prayers of holy man do not save monk from temptation. Monk

must also pray, a.b.c. 326. V52.3. Prayers win battle. Military leader prays when battle goes badly.

Soldiers rally and he prevails, a.b.c. 32; Tubach 3875. *V52.3.1. Christ's name uttered in battle brings victory. Enemy defeated by

Christians. Especulo 411.306-7. *V52.3.2. Prayers to Virgin Mary ensure raiders' success in Moorish territory. Victorious, they present her with precious cloth. Cantigas 374. *V52.6.1. Priest swept overboard prays to Santiago and is tossed back on

ship miraculously. Saint appears amid waves. Santiago 8.66-68. V52.10. Prayers free husband from prison. Coincident with moments of

prayer, he experienced sensations of freedom even while in jail. a.b.c.

318; Tubach 3893. *V52.16. Prayer cures gluttony. Monk prays and resists devil who tempts

him. a.b.c. Ill; Tubach 2304. *V52. 17. Nun teaches young girl to pray to Virgin Mary using knuckles as

guide. Girl dies, and Virgin shows her to grieving nun. Her fingers

glow like precious gems. Especulo 377,276-77; Tubach 3915. *V52.18. Prayer and work help man free cart from mud. He had despaired, but then God helped when he made effort. Especulo 408.304;

Tubach 3646. *V52. 19. Even prayers not understood are efficacious. Simple friar's prayers

will protect him from demons even though the words confounded him.

Especulo 419.318-19. *V52. 19.1. Prayers best weapon against demons. Especulo 420.319. *V52.20. Prayers to Virgin Mary expedite reward to illuminator of manuscripts. Royal letter of authorization delayed until Virgin intervenes.

Cantigas "ill . *V52.21. Woman prays that Virgin Mary show her her son. He appears

and answers her Benedictus fructus ventris tui with "Well, I am he."

a.b.c. 280. *V52.22. Sinner troubled, enters church, prays, and leaves protected by an

angel. a.b.c. 320. *V52.23. Priest's prayers relieve suffering of spirit condemned to serve as

bathhouse keeper for eternity. a.b.c. 372; Tubach 504.

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*V52.24. Prayers to Virgin Mary cause king to grant land. Supplicant promises offering to Virgin. Cantigas 382. V57. Purpose of prayer.

*V57.4. Holy man's prayer brings needed rain. Friars had prayed for rain

but not wholeheartedly. Especulo 423.320; a.b.c. 331; cf. Tubach 3885. *V57.5. Prayers for child answered. Childless couple have baby. Sendebär

p. 67; Cantigas 43; San Alejo p. 68; Tubach 971. *V57.6. Bishop's prayers bring swarm of insects to defeat enemy. a.b.c. 332;

Tubach 2754. *V57.7. Prayers miraculously demolish a mountain. Captives, ordered to

move moimtain, recall Jesus's words about mustard seed and mountain. a.b.c. 170; Tubach 3424. *V57.8. Saint's prayers free the emperor Trajan from hell. Especulo

160.109, 423^321; Tubach 2368. *V57.9. Prayers to Virgin Mary cause king to grant land. Supplicant

promises offering to Virgin. Cantigas 382. V60. Funeral rites.

V64.1. Money placed in coffin of body cast overboard to ensure burial.

Apolonio c. 282. V80. Religious services: miscellaneous.

V82. Circumcision to erase original sin and as a mark of difference from

others. Estados 43. V85. Religious pilgrimages.

*V85.1. Man makes pilgrimage to Holy Land and follows via crucis.

Prayed to be able to follow Jesus to heaven. Prayer granted. a.b.c.

434; Tubach 3797. *V85.2. Old woman falls ill on way to Holy Land and dies. Celestial light

descends, and she ascends to heaven. Especulo 143.98-99. *V85.3. Sick man, fearful of purgatory, told to make pilgrimage. Dies and

goes directly to heaven. Especulo 144.99. *V85.4. Returned pilgrim tells others not to make pilgrimage. Punished,

falls and bites own tongue off. Especulo 146.99-100. *V85.5. Empress goes to Jerusalem seeking true cross. Finds three; tests

them; only one cures dying woman. Abreviada 1.346. V86. Sign of the cross.

*V86.1.4. Sign of cross. Saint makes spring water safe from serpent with

sign of cross. Especulo 136.95-96; Tubach 1347. *V86.1.5. Sign of cross. Saint makes sign of cross and wine glass

containing poison breaks and spills contents. Especulo 138.96.

*V86.1.6. Sign of cross. Saint makes sign of cross and creates an area

free of rain in a storm. Especulo 140.97. *V86.1.7. Sign of cross. Apostate emperor protects self with sign of

cross. Especulo 145.99. *V86.1.8. Sign of cross vanquishes evil magic skull. Enchanted skull

unable to speak in presence of sign of cross. Especulo 147.100.

*V86.1.9. Sign of cross. Magician protects self from devils with sign of cross. Especulo 148.100-1.

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*V86.1.10. Sign of cross. Youth makes sign of cross to escape assemblage of devils. Especulo 149.101-2.

V86.2. Martyr with sign of cross and inscription on heart. "Jesus is my be- loved." Especulo 29.21.

V100-V199. RELIGIOUS EDIFICES AND OBJECTS

*V101. Nails that pierced Jesus' s hands and feet given to emperor. Uses them for bit for horse and for helmet. Abreviada 1.346. VI 10. Religious buildings. VI 11. Churches.

VI 11.2. Stones for building church miraculously found. Cantigas 358; Tu- bach 4638.

*V1 11.2.1. Wood for building church miraculously supplied by Virgin Mary. Cantigas 356.

*V1 1 1 .4. Church protected by Virgin Mary. Attack by Moorish soldiers re- pelled. They are blinded and maimed. Cantigas 229.

*V111.5. Virgin Mary tells pope to build her church where it snows in August. Cantigas 309. VI 16. Altars.

*V1 16.1. Virgin Mary insists that lamps on altars bum only pure olive oil. All other oils will not bum. Cantigas 304. V120. Images.

* VI 2 1.1. Impious image carved in marble turns black near image of Virgin Mary and Son. Prayers restore marble. Cantigas 219.

VI 22.1. Image of Jesus descends from cross and wounds nun in cheek with nail when she tries to leave convent to join lover. Castigos 19. 1 17-1 8.

*V122.2. Image of Virgin Mary prevents father from killing son's slayer. Cantigas 201 .

VI 23. Image blamed by supplicant for misfortune. Did not keep safe own- er's belongings, a.b.c. 436; Tubach 2721.

VI 25.1. Woman takes infant from statue of Virgin Mary because her own son is being hanged. Cantigas 76.

VI 25.2. Realistic image of Virgin Mary convinces heretic that a virgin bore a child. Cantigas 306. V126. Image of saint speaks and acts.

*V126.1. Image of Jesus nods its head in approval to holy man. a.b.c. 94; Tubach 1375.

*V126.2. Image of Jesus speaks to monk who is leaving monastery.

Will embrace him and save him from the devil. Monk returns to monastery. Cantigas 43.

*V 126.3. Monk, leaving monastery, salutes image of Virgin Mary. Devils take his soul after he drowns in river. She saves him. Espéculo 369.271-72.

*V 126.4. Image of Virgin Mary and her Son to be washed in clear water. Child, sick with scrofula, will be cured by drinking this water for five days. Cantigas 321.

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*V126.5. Image of Virgin Mary placed in battlements turns away attackers. Cantigas 187, 394.

*V126.6. King places image of Virgin Mary in church. Cures many illnesses. Cantigas 349. V127. Image of deity in stone.

VI 27.1. Marble stone riven for church construction. Image of Virgin Mary and child appear in riven stone. Cantigas 342. V128. Motions of various kinds attributed to images.

VI 28. 1.1. Child offers food to image of Infant Jesus. Image responds: "To-morrow you will eat with me in heaven," Cantigas 139.

*V128.3. Woman loses at dice and angrily throws stone at image of Virgin Mary and child. Image raises arm to protect child. Statue resists restoration by painter. Cantigas 136; Tubach 5152.

*V1 28.3. 1 . Woman loses at dice and angrily throws stone at image of Virgin Mary. Figures of angels intercept stone and save image. Cantigas 294.

*V128.4. Man throws stone at statue of Virgin Mary and Jesus. She reaches out to keep infant's arm from falling. Blood flows from wounded statue. Cantigas 38.

*V128.5. Sinner's sins to be pardoned when image of Virgin Mary moves from one side of church to the other. Image moves in response to woman's prayers. Cantigas 272.

*V128.6. Image of Virgin Mary causes cloth in front of her to rise and

descend. Cantigas 405.

*V129. Image of Virgin Mary wears sash characteristic of pregnant woman. Sash moves miraculously to convince heretic that a virgin could give birth. Cantigas 306.

*V129.1. Bishop moves image of Virgin Mary. Image repeatedly moves back to original place. Cantigas 162.

*V 129.2. Roar of Virgin Mary's image causes earth tremors to protect monk from prosecution for minting money illegally. Cantigas 164.

*V 129.3. Virgin Mary's image kisses hands of king dedicated to her. Ac- knows his gifts and songs to her. Cantigas 295.

*V129.4. Man, mute for two years, speaks in presence of splendid image of Virgin Mary. Cantigas 324. V130. Other sacred objects connected with worship. V132. Holy water.

VI 32.2.1. Archbishop sprinkles holy water and removes mark placed on man's face by the devil. a.b.c. 196.

*V1 32.2.2. Holy water unable to disperse demons who menace city. Among citizens of besieged city is a fornicating priest. Especub 114.74. V140. Sacred relics.

*V140.5. Relics of Virgin Mary preserved miraculously while others were damaged. Cantigas 257.

VI 42. Devout possessor of false relic (St. Augustine's finger) miraculously receives authentic one through divine intervention, a.b.c. 103; Tu- bach 2029.

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V200-V299. SACRED PERSONS

*V205.2. Emperor insists on his own divinity. a.b.c. 360. V210. Religious founders.

*V2 11.1.8.4. Infant Jesus causes date palms to bend and give shade to

his family in desert. Castigos MS A BNM 6559 31.145-46

(ADMYTE 92v). *V2 11.1.8.5. Infant Jesus tames dragons (serpents). Sends them on their

way. Castigos MS A BNM 6559 31.145 (ADMYTE 91t;). V211.2.1.1. Christ disguised as leper. Saint gives him his robes and takes

him to monastery. Rewarded. Especulo 301.209; cf Tubach 985. *V21 1.2.4. Jesus Christ appears to bishop to reproach him for praying for the destruction of sinners. a.b.c. 110. *V2 11.5.2. Christ appears in dream to woman who could not confess.

Tells her to touch his heart through open wound. Now she must show him hers. She awakens with bloody hand that is cleaned after confession. Especulo 131.87. *V21 1 .5.3. Christ appears to saint attacked by demons. Saint cured. Espe- culo 357.258-59. *V21 1.5.4. Christ appears to saint who erred in rejoicing over sins of an

enemy. Especulo 359.259-60. *V2 11.5.5. Christ appears walking on water to save ship in stormy seas.

Calms seas and winds. Castigos 7.64. V220. Saints. V221. Miraculous healing by saints.

V221.2. Saint restores dumb man's speech. Esopete p. 3.

V221.6. Santiago rewards pilgrimage of father. Sustains falsely accused

son on gallows until innocence is proved. a.b.c. 38; Santiago 5.56-61;

Tubach 3796. *V221.13. Saint frees man's hand magically attached to sickle. Exacts

promise that man will never again work on saint's day. a.b.c. 164;

Cantigas 289, 396. *V221.14. Saint's remains cure illness of pilgrims. Mute regains speech;

blind recover sight; and lepers cured. San Alejo p. 81. V222. IVMiraculous manifestation acclaims saint.

*V222.1.5. Unjustly vilified saint denied burial. Asks that body be

placed

outside locked church doors. Magic wind blows doors open so that

he can be buried, a.b.c. 33; Tubach 2370. *V222.6.2. Bell sounds to call saint for canonical hours. To escape vain- glory, prays to God that only he be able to hear it. Especulo 293.202. V222.8. Holy man's cell set afire. It burns, and he does not. Persecutors

throw him into a baker's oven. Next day he was alive and well

though his clothes had burned, a.b.c. 389. V222. 15. Saint changes maggots in the sores of a nun into precious stones.

a.b.c. 342; Tubach 2266. *V222.17. Christ appears to Saint Francis and puts the marks of his crucifixion on his body (stigmata). Especulo 443.337. V223. Saints have miraculous knowledge or powers.

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*V223.7. Saint anticipates arrival of robbers to his garden. Leaves spades for them and prepares food. They spade his garden instead of robbing him. a.b.c. 291.

*V223.8. Santiago saves ship of Christian pilgrims from Moorish attack. Santiago 7.64-66. V229. Saints: miscellaneous.

*V229.7.2. Knight promises a pilgrimage if Santiago helps to defeat Moors. Promise not kept until he is reminded. Santiago 6.69-72.

*V229.7.3. Knight fleeing battle calls on Santiago for protection from pursuers. Promises to make pilgrimage. Santiago 15.79-81. V230. Angels.

V230.3. Angel and mortal (Jacob) struggle. Castigos MS A BNM 6559 87.223.

V231.5. Angel appears to woman to warn her not to force young woman into marriage. Castigos MS A BNM 6559 18.132. V232. Angel as helper.

V232. 1.1. Angel appears and helps young prince to slay treacherous uncle. Qifar pp. 79-80.

*V232. 1.2. Angel as helper. Teaches through parable that work is prayer. a.b.c. 7.

*V232.1.3. Angels and devils ready to fight for good abbot's soul. Angels prevail. a.b.c. 30; Tubach 1492.

*V232.1.4. Prophet arranges for army of angels to save king from enemy, a.b.c. 58.

*V232.3.2. Angel reveals truth about divine justice to holy man. Angel had stolen a good man's platter; killed the good man's son; given platter to an evil man. Good man had stolen platter; son had intended to kill father next day; evil man to be damned for possession of stolen property, a.b.c. 230; Tubach 2558.

*V232.3.3. Angel explains why sinful rich man is buried with honors, and pious monk is devoured ignobly by lion. Evil will suffer in afterlife, good will not. a.b.c. 105; Especulo 511.404; Tubach 223.

V232.8. Angel helps saint escape from prison. Castigos 37.174.

*V232. 1.1. Angel assures husband that devil had lied about his wife's fidelity. Explains she had sent ring to him as token. San Alejo p. 107.

*V232.12. King gives angels disguised as goldsmiths jewels and gold to create a cross for the altar of his church. PCG 2.616.349. V235. Mortal visited by angel.

V235.3. Angel bars abbot from his cell because he has cast out a monk

who had sinned, a.b.c. 226.

*V235.3.1. Abbot visited by devil disguised as angel in vision. Told to change rules in monastery. a.b.c. 4; Tubach 19.

*V235.3.2. Monk sees dark angels over heads of those who were to die. a.b.c. 203; Tubach 1468.

*V235.4. Saint shelters freezing, starving beggar. Beggar is angel sent by Christ. Especulo 303.210; cf Tubach 3653. V246. Angel counsels mortal.

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*V246.0.3. Angel appears in vision to king. He must interrupt journey, sail to Ephesus and tell his story at Diana's temple. Apolonio cc. 577-83. V249. Angels: miscellaneous motifs.

*V249.3. Host of angels summoned by Virgin Mary appear to defend town under attack by Moorish army. Cantigas 165, 395. V250. Virgin Mary.

V251. Virgin Mary delays death so as to save sinner's soul, a.b.c. 98.

V25 1.1. Virgin Mary brings man back from dead after he has seen hell's torments. He has thirty days to save his soul with prayers. Milagros 10; a.b.c. 201.

*V25 1.1.1. Sacristan had always honored Virgin Mary. He drowns without time for prayer and repentance. She resuscitates him so that he can die shriven. Milagros 2.

*V251.1.2. St. Peter and Virgin Mary intercede for foolish sinner. Resuscitate him to save his soul. Milagros 7.

*V251.1.3. Virgin Mary intercedes for sinner. His soul is permitted to return to body to mend his ways. Cantigas 14.

*V251.3. Virgin Mary helps excommunicated man to restore self. Cantigas 65.

V252.2. Virgin Mary saves woman responsible for murder of son-in-law from fire at stake, a.b.c. 272.

*V252.2. 1 . Virgin Mary saves calumniated wife from fire at stake.

Cantigas 185.

*V252.3. Virgin Mary saves unjust banker who had sworn falsely about money in his keeping. Cantigas 239.

*V252.3.1. Virgin Mary saves empress falsely accused of infidelity. Canti- gas 5.

*V252.4. Virgin Mary saves woman devoted to her from three suicide at- tempts. She dies and goes to heaven with angels. Cantigas 201; Tubach 4672.

*V252.5. Virgin Mary grants freedom from lustful behavior to devoted man. He lives chastely freed from his desires. Cantigas 336; Tubach 3098.

*V252.6. Virgin Mary substitutes for woman whose husband has pledged her to the devil. Devil flees. Cantigas 216; Castigos MS A BNM 6559 83.216; Tubach 5115.

*V252.7. Moroccans sally forth against Abu Yusuf with insignia of Virgin Mary to protect them; they defeat the invader. Cantigas 181. V254. Efficacy of saying "Aves."

V254. 1.1. Virgin Mary supports robber on gallows. He said "Ave Maria" often. Keeps him alive three days; persuades executioners to cut him down, a.b.c. 48, 270; Cantigas 13; Milagros 6; Tubach 2235.

*V254. 1 .2. Nobleman says "Ave" while being dragged behind horse on way to decapitation. Devotion to Virgin Mary saves him. a.b.c. 278.

*V254.1.3. Virgin Mary saves robber from hangman's rope and from the knife. He had prayed to her daily. Unable to kill him, they free him.

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a.b.c. 270; cf. Tubach 2235.

*V254.1.4. Virgin Mary cures leper who had said a thousand "Aves." Cantigas 93.

*V254.2.1. Virgin Mary saves greedy, evil man from devils who are carry- ing his soul to hell. He had always said "Ave Maria." Milagros 11.

V254.3.1. Blasphemer paralyzed in all members save tongue. Power retained to say "Ave." a.h.c. 47; Tubach 4904.

*V254.3.2. Gambler blasphemes upon losing at dice. Loses power of speech; regains it after praying to Virgin Mary. Cantigas 1 63; cf. Tubach 4904.

V254.7.1. Criminal who said "Ave" beheaded. Severed head calls repeatedly "Ave Maria" (or Jesus Christ). a.b.c. 46; Especulo 30.21; Tubach 2482.

*V254.7.2. Thief, devoted to Virgin Mary, beheaded. Denied confessor, severed head speaks until confessor comes, and he confesses. Especulo 367.270.

*V254.7.3. "Ave" appears on leaves of tree planted over grave of person who said the prayer every day. a.b.c. 43; cf. Tubach 430.

*V254.7.4. Virgin Mary saves life of little boy carried off to sea in the surf. Child, taught by mother to say "Ave," said it as he was carried away. a.b.c. 282.

*V254.7.5. Virgin Mary teaches nun to say "Ave Maria" to abbreviate prayers. Cantigas 71; Tubach 438.

V254.8. Devil lives in household of robber baron devoted to Virgin Mary. Awaits day he will not say "Ave" so that he can carry him off. Devil faUs. a.b.c. 45, 266; Especulo 368.270-71; Tubach 1558.

*V254.8.2. Virgin Mary diverts stream from greedy knight's land to monastery land. Cantigas 48.

V255. Virgin Mary has dissolute monk buried in consecrated ground. Milagros 3.

V255.1. Virgin Mary causes flower to grow from mouth of dead devotee so that his grave is discovered. Milagros 3; Cantigas 24; Tubach 2094.

V255.2. Virgin Mary gives private mass to devout woman unable to attend mass in church. a.b.c. 265; Tubach 3218.

*V255.3. Virgin Mary intercedes for man who has died and gone to hell. Resuscitated, he returns to earth to repent and to do penance, a.b.c. 201.

*V255.4. Virgin Mary shows greedy cleric the value of humility. She blesses poor old woman who is dying while cleric attends a rich man who is besieged by devils. Cantigas 75.

*V255.4.1. Monk insists on rich foods and wine in monastery. Virgin Mary offers taste of sacred lectuary to other monks. Cantigas 88.

*V255.5. Rosebush with five roses grows fi-om mouth of dead nun, reward for five psalms to Virgin Mary. Cantigas 56; Tubach 437.
V256. Miraculous healing by Virgin Mary.

*V256.1.1. Virgin Mary cures chronic headaches of monk (mm) who al- ways prayed to her. a.b.c. 279; Tubach 2488.

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*V256.1.2. Virgin Mary's milk cures dying monk. Cantigas 54.

*V256. 1.2.1. Virgin Mary's milk cures sinful cleric given to seizvires. Angel

intervenes, and image produces milk miraculously. Cantigas 404.

*V256.1.3. Virgin Mary cures shepherd boy. Boy returns and awakens from dream able to preach even though he was unlettered. Cantigas

53. *V256.1.4. Virgin Mary cures man who is deaf and mute. Cantigas 69,

101, 234, 269. *V256. 1 .4. 1 . Virgin Mary cures blind monk. In dream is promised he will

see after mass. Cantigas 92; Tubach 692. *V256.1.4.2. Virgin Mary cures girl bom blind in response to mother's

prayers. Cantigas 247. *V256.1.4.3. Virgin Mary restores sight to scoffer. Knight who scorned

wife's prayers punished. Is cured because he prayed to Virgin. Cantigas 314. *V256. 1 .4.4. Virgin Mary cures young man's blindness. Sight regained, he

vows to eat nothing but vegetables. Cantigas 338. *V256.1.4.5. Virgin Mary cures blindness of man who had denied God and

praised devil. Cantigas 407. *V256.1.5. Virgin Mary cures paralyzed woman. Cantigas 77, 179, 268. *V256. 1.5.1. Virgin Mary cures woman whose face is distorted. Mouth so

twisted she could not eat. Prays for nine days and is cured. Cantigas

357. *V256. 1 .5.2. Virgin Mary cures woman afflicted with snake in her stomach.

After prayers, snake emerges from her mouth. Cantigas 368. *V256. 1.5.3. Virgin Mary cures man paralyzed (stroke) by blow to head

from falling stone during church construction. Cantigas 385.

*V256.1.5.4. Virgin Mary cures girl whose feet were twisted and turned to

the rear. Cantigas 391. *V256.1.6. Virgin Mary cures paralyzed man who promised to make pilgrimage. Cantigas 166, 218, 263, 333. *V256.1.7. Virgin Mary cures wounds of son of woman devoted to her.

Cantigas 1 14. *V256. 1.7.1. Virgin Mary pulls out arrow from squire's side. Cures wound.

Cantigas 408. *V256.1.8. Virgin Mary cures young prince of mortal illness after queen

took him on pilgrimage to pray to Virgin. Cantigas 221. *V256.1.9. Virgin Mary cures woman's blindness after vigil. She advises

blind man that he pray for sight also. Cantigas 278. *V256.1.10. Virgin Mary cures twisted mouth and arm of man punished

for disrespect. Cantigas 293. *V2 5 6.1.11. Virgin Mary cures child with grain stalk germinating in

stomach. Stalk miraculously emerges from his left side. Cantigas 315. *V256.1.12. Virgin Mary cures child (woman) with rabies. Cantigas 319,

372, 393. *V256.1.13. Virgin Mary cures child whose parents promise a pilgrimage

and modest offerings. Cantigas 389.

*V256.1.14. The Virgin Mary's relics cure blind goldsmith so he can re- place chest that had contained them before fire. Cantigas 362.

*V256.1.15. King's mortal illness cured by Virgin Mary. Cantigas 235.

V256.3. The Virgin Mary restores severed hand to Saint John Damascene. a.b.c. 273; Tubach 2419.

*V256.3.1 . Holy man severs own hand because a woman had kissed it. Did not celebrate mass. Virgin restored hand so he could celebrate mass. a.b.c. 391; Tubach 2419.

V256.4. Virgin (Santiago) saves life of pilgrim who, at devil's instigation, had castrated self to atone for sin of fornication. Offending organ not restored. Milagros 8; Cantigas 26; Santiago 17.86-94.

*V256.4.1. Virgin Mary restores feet to man who had severed them be- cause of pain. Cantigas 37.

*V256.4.2. Virgin Mary heals man with kidney stones (gallstones) so that he can continue to pray to her. Especulo 371.272; Cantigas 173; Tu- bach 4632.

*V256.4.3. Virgin Mary cures leprosy of devoted pilgrim. In combat with dragon, blood had transmitted disease. Cantigas 189.

*V256.4.4. Virgin Mary cures dropsical woman who prayed to her. Canti- gas 308.

*V256.4.5. Virgin Mary cures woman whose arm swelled dangerously. Cantigas 346.

*V256.4.6. Virgin Mary cures king's illness. Swollen limbs are restored to health. Cantigas 368.

V256.5. Virgin Mary defeats devils who want soul of drowning monk who practiced lechery but always prayed to her. a.b.c. 267; Cantigas 111; Tubach 5139.

*V256.5.1. Sacristan, who always had saluted image of Virgin Mary, was tempted by devil. On his way he drowns, and he is restored to life be- cause of his devotion. Milagros 2; cf. Tubach 5139.

*V256.5.1.1. Virgin Mary saves life of wife drowned in sack and thrown into sea by husband. She confronts him in church, and they

both go on pilgrimage. Cantigas 287.

*V256.6. Carter lost oxteam in river and contracted St. Anton's and St. Martial's disease. He put diseased bone in church dedicated to Virgin Mary. She tells him to replace bone and cures him. a.b.c. 164; Tubach 2139.

V256.6. 1. Virgin Mary cures devotees afflicted with erysipelas. Cantigas 81, 91.

*V257. Woman prays to Virgin Mary for baby. Baby is born but is death-ly ill. Virgin cures him. Cantigas 21.

*V257. 1. Assassins pray to Virgin Mary. They are punished with dreadful skin diseases. She cures them. Cantigas 19.

*V257.2. Man with bone stuck in throat prays to Virgin Mary. As he prays he coughs and expels bone. Cantigas 322.

*V257.3. Virgin Mary cures bandits who had robbed women who had

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stopped to eat at a spring. They promise not to rob anymore. Cantigas 57. *V258. Virgin Mary protects thirty workmen building a church

when tower collapses and falls on them. Cantigas 364. *V258.1. Virgin Mary saves child after he and his horse fall from high

bridge. Father had called out to her for help. Cantigas 337. V261. 1. Virgin Mary enables unlettered priest to regain his office because of

his faith. Miraculously sews bishop's vestment, a.b.c. 264; Tubach 3231. *V261.1.1.1. Virgin Mary reproaches bishop who had denied unlettered

priest's right to say mass. (He will die in thirty days.) Milagros 9; Cantigas 32. V261.2. Virgin Mary pardons man who repented for enlisting devil's help

in election to bishopric. a.b.c. 261. *V261 .2. 1 . Virgin Mary selects simple parish priest to be new bishop despite

his lack of learning. Milagros 13; Cantigas 87. *V261.3. Virgin Mary protects widow accused of incestuous relations with

her son. Woman confesses sin and is absolved, a.b.c. 274; Tubach

2734. *V261.3.1. Virgin Mary saves woman who had three sons by her broth- er. Castigos MS A BNM 6559 83.216; cf. Tubach 2728, 2729. *V261.4. Knight leaves wife in care of Virgin Mary when he leaves for

battle. Cantigas 64. V262. Virgin Mary supplies mead (wine) for xmprepared hostess of the

king. Cantigas 23. *V262.1. Virgin Mary sends mountain goats to monastery to be milked by

monks. Cantigas 52. V264. Virgin Mary rescues devotees.

V264. Virgin Mary rescues drunken cleric who is attacked by devil disguised as a bull. Milagros 20; Tubach 1812. V264.1. Virgin Mary brings man pact he signed with devil and frees him

from devil's power, a.b.c. 261; Milagros 24; Cantigas 3; Especulo

361.264-65; Talavera 1.13.90; Castigos MS A BNM 6559 82.215;

Tubach 3572. *V264.1.1. Virgin Mary rescues greedy man from devils who are carrying

his soul to hell. He had always said "Ave Maria." Milagros 11.

*V264.1.2. Virgin rescues from falling a painter whose scaffold has been

removed by devil. a.b.c. 263; Tubach 3573. *V264.2. Virgin Mary rescues pilgrim whose ship sinks at sea. Cantigas 33. *V264.2.1. Virgin Mary saves woman whose ship sank. A sack of flour

serves her as raft to reach shore. Cantigas 37 1 . *V264.3. Virgin Mary exchanges places with wife of man who had prom- ised to deliver her to devil. Defeats devil. a.b.c. 268; Castigos MS A

BNM 6559 82.216; Tubach 5283. *V264.3.1. Virgin Mary takes place of nun who had left convent to be

with lover so that her absence went unnoticed. Cantigas 94; Tubach 536.

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*V264.2. Devotee of Virgin stops to pray. Delay foils ambush, a.b.c. 8;

Tubach 4925. *V264.5. Pregnant woman caught in tides calls on Virgin Mary. She is rescued and comes ashore holding her baby. Milagros 19; Cantigas 86;

Tubach 4864. *V264.6. Virgin Mary saves farmer wounded mortally by enemies of his

master. Cantigas 22. *V264.7. Virgin Mary protects merchant thrown in sea by robbers. Despite

weight tied to body he surfaces and calls for help. Cantigas 193.

*V264.8. Virgin Mary protects minstrel waylaid by servants of host sent to

rob and kill him. Cantigas 194. V265. Virgin Mary miraculously prevents nun from leaving convent to join

lover. a.b.c. 281; Cantigas 58, 59, 285; Castigos 19.118-20. *V265.2. Monk persuaded to leave monastery and marry. Virgin Mary

convinces him to return to monastery, a.b.c. 271. V268. Miracles performed under protection of Virgin Mary.

*V268. 1.1. Virgin Mary resuscitates boy killed and buried by Jew because

the boy sang "Gaude Maria." Cantigas 6. V268.2. Virgin Mary restores life to drowned man who always had saluted

her. Cantigas 11. V268.3. Virgin Mary destroys Moorish army besieging Constantinople.

a.b.c. 275; Cantigas 28, 264; Tubach 349. *V268.3.1. Virgin Mary sends saintly warrior in battle to kill enemy of

Christians. Cantigas 15. *V268.3.3. Moorish commander spares church because Virgin Mary protects

it. Cantigas 169. *V268.3.4. Virgin Mary convinces Moorish leader to cede city to Christian

rule. Alcanate becomes Puerto de Sta. Maria. Cantigas 328. V268.4. Virgin Mary saves shipwrecked sailor. Milagros 22; Tubach 4334. *V268.4.1. Virgin Mary destroys devoted woman's abductors. Gives her

power to sail ship to safe port and to dispose of corpses of enemy.

Qifar p. 29. *V268.4.2. Sailors call upon Virgin Mary during storm at night. She appears on mast and guides them to port. Cantigas 36.

*V268.4.3. Merchant calls upon Virgin Mary during storm at sea. Ship's

broken mast is restored; storm abates. Cantigas 172; Tubach 4649. *V268.4.3.1. Cleric calls upon Virgin Mary during storm. Dove appears,

ship is illuminated, and seas become calm. Cantigas 313. *V268.4.4. Virgin Mary appears to guide lost pilgrims through mountains.

Cantigas 49. *V268.4.5. Virgin Mary saves storm-tossed ship laden with grain. Sailors

had prayed to her. Cantigas 112; Tubach 4649. *V268.4.5.1. Virgin Mary calms sea and saves merchant's ship in storm.

Within ten days it arrives safely in port. Cantigas 261. *V268.4.5.2. Virgin Mary saves sinking ship. Sailors bail out water, and

three fish plug hole in ship bottom. Cantigas 339, *V268.4.6. Virgin Mary saves mother and baby from shipwreck. She walks

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on ocean waves to safety. Cantigas 236. V268.5. Image of Virgin Mary works miracles.

*V268.5.1. Image of Virgin Mary keeps boy safe from fire after he is thrown in oven by his father. a.b.c. 269; Milagros 16; Cantigas 4; Tubach 2041.

*V268.5.2. Moorish invaders defeated when they try to destroy image of Virgin Mary. Cantigas 99.

*V268.6. Cleric prays to Virgin Mary. Saves friend from fierce bull running through streets. Cantigas 144.

*V268.7. Woman falling from great height calls upon Virgin Mary. She lands unhurt. Cantigas 191.

*V268.8. Lightning strikes chapel and burns it to ground. Seated figure of Virgin Mary and Jesus survives fire untouched. Milagros 14.

*V268.8.1. Monastery chapel burns, statue of Virgin Mary does not. Cantigas 39.

*V268.8.2. Fire destroys church but does not burn relics of Virgin Mary. Cantigas 35; cf Tubach 1054.

*V268.8.3. Virgin Mary saves monastery from boulder. Course of falling boulder is diverted. Cantigas 113.

*V268.9. Virgin Mary gives youths extraordinary strength. Able to lift marble slabs for construction of church. Cantigas 23 1 .

*V268.10. Virgin Mary opens closed church doors late at night for worshiper who had forgotten Sabbath. Opens town gates. Cantigas 246.

*V268.11. Virgin Mary intervenes in fight between sailors who battle before altar. Cantigas 248.

*V268.12. Thieves steal beehives given to church. Parishioners call upon Virgin Mary. She sends a man who hurls thieves down. Cantigas 326. V276. Virgin Mary appears to erring person.

V276. 1 . Virgin Mary, in unfinished garb, appears to erring cleric and urges him to resume prayers that will complete her garments. a.b.c. 276; Tubach 3913.

*V276. 1.1. Virgin Mary appears to monk fleeing monastery. She holds unfinished garment he had begun for her. He returns to monastery. Cantigas 274.

V276.2. Virgin Mary appears and pardons young monk who has been too overworked to pray to her. a.b.c. 277; Tubach 5129.

*V276.4. Virgin Mary causes great wind to open shutters closed against vision of miraculously illuminated church. Sinning cleric leaves mistress and enters monastery. Cantigas 151.

*V276.5. Virgin Mary defends monk falsely accused of theft. Cantigas 151. V277. Virgin Mary appears to devotee.

V277.1. Nun prayed that Virgin Mary would show her her son. She appears with infant who addresses nun. a.b.c. 280.

*V277.2. Young woman yearned for baby Jesus from early childhood. Rewarded for devotion, she accepts Host and accompanies Virgin Mary to heaven. Cantigas 251.

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*V277.3. Virgin Mary appears to knight given to sin. Brings him beautiful platter filled with putrid matter to convince him to give up foul ways. Cantigas 152.

*V277.4. Virgin Mary appears to unwilling pilgrim to her shrine. Insincere woman magically transported to altar. Cantigas 153.

V278. Virgin Mary appears to young girl. Promises her admission to heaven if she gives up games, dancing, and diversion. Girl dies in thirty days and goes to heaven, a.b.c. 85; Especulo 133.91-92; Cantigas MS A BNM 6559 82.216-17; Glosa 2.2.21.220-21; Cantigas 79; Tubach 1424.

*V279. Lovelorn knight prays to Virgin Mary. He pledges self to her and forgets past love. Cantigas 16. V290. Other sacred persons.

V292.3. St. Peter appears to martyred pope who had ordered that he not be buried because of his having sinned. a.b.c. 193; Tubach 3851.

V300-V399. RELIGIOUS BELIEFS V310. Particular dogmas.

V312. Belief in Virgin Birth. Divine intervention caused Mary to be impregnated and remain virgin. Angel explained to Joseph that Holy Spirit had engendered Jesus. Estados 1.40.

*V312.3. Monk questions transubstantiation. Host transformed into bleeding flesh. a.b.c. 433; Tubach 2689. V316. Efficacy of prayer.

*V316.2. Saint offers prayers to priest in pain in exchange for promise to cease fornicating. Especulo 110.72.

*V316.3. Enmity between contemplative and active friars. Both serve God. a.b.c. 329, 425; Tubach 5386.

*V316.3.1. One of two friars leaves monastery to live like the angels in the desert. Returns, starving and bitten by flies and wasps, begging to return. Permitted to enter only if he will work, a.b.c. 428; Especulo 341.242-43. V320. Heretics.

*V324. Heretic king (Arian) orders death of Christian courtier who denied his faith and became Arian to please king. a.b.c. 169.

*V324.1. Arian bishop, in bath, visited by angel who kills him. a.b.c. 169.

*V327.1. Heretic is convinced of transubstantiation by actual appearance of the Infant Jesus on the altar, offering him true body and blood. a.b.c. 390.

*V329. Heretic made to excrete his own entrails, a.b.c. 187; Tubach 2534. V330. Conversion from one religion to another.

V331.1. Conversion to Christianity by miracle of seeing blood flow from crucifix. a.b.c. 90, 91; Glosa 1.1.13.66-67; Tubach 1373.

V331.1.2. Conversion to Christianity through appearance of cross and host of angels in dream (Constantine) . Castigos MS A BNM 6559 10.107; PCG \. 3\(). 1^3-^6; Abreviada 1.339; Tubach 1218.

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*V331.1.5. Unpaid debt (money in stick) scattered on road. False debtor, lying dead in road. Jewish creditor will not take repayment unless dead man is resuscitated. He will accept baptism if miracle is performed. a.b.c. 234; Tubach 3352.

*V331.1.6. Conversion to Christianity. Robbery victim and thieves swayed by apparition of St. Nicholas. a.b.c. 436.

*V331.1.7. Conversion to Christianity. King gives half the realm to son who is a Christian. Subjects in son's kingdom are converted. Finally father is converted as well. Barlaam pp. 302-7.

*V331.1.8. Conversion to Christianity. Virgin Mary frees Jew from captivity in thieves' lair. Shows him visions of hell and heaven. Cantigas 85.

*V331.1.9. Conversion to Christianity. Virgin Mary appears to

Moorish slave assaulted by devil. Will free him if he converts. Cantigas 192, 397.

*V331.1.10. Conversion through miracle. Heretic conjures up devil to cure a woman's infertility. Devil is vanquished when priest bearing the Host passes by. Heretic is converted, a.b.c. 432.

*V33 1.1.11. Conversion to Christianity through miracle. Generous man's food supply miraculously replenished. He converts after mysterious woman and child (Virgin Mary and child) disappear without trace. Cantigas 335.

*V331.1.12. Jew converted to Christianity when dead hero's hand is raised against him. PCG 2.962.643.

*V331.1.13. Son of Moorish woman resuscitated by Virgin Mary. Mother converts to Christianity. Cantigas 167.

V331.10. Conversion to Christianity. Pagan philosopher converted after disputation with young celibate prince. Barlaam p. 298; Estados 42.

V331.10.1. Conversion to Christianity because of goodness of saintly monk. Pagan priest beats rude monk but admires his teacher, a.b.c. 218; Tubach 1237.

*V331.10.2. Conversion to Christianity through admiration of happy Christian life in anticipation of heaven. Good king sees happiness of poorest of his subjects, a.b.c. 350; Barlaam pp. 134-39.

*V331.1 1. Conversion to Christianity. Moorish woman with small son in arms appears on battlements of besieged city. Christians, moved by resemblance to Virgin Mary, spare her. In gratitude she converts and has son baptized. Cantigas 205.

V332. Baptism of pagan. Is told of Christ and is baptized. Barlaam p. 298. V336. Conversion to Judaism.

V336. Nebuchadnezzar converted to Judaism. Convinced by Daniel's miraculous survival in lions' den. Cantigas 9.69-70. V340. Miracle manifested to nonbelievers.

V345. Dove flies out of mouth of monk who wants the daughter of a pagan. Evidence that he has denied his God. a.b.c. 106; Tubach 1760.

*V345.1. God restores sight of monk, sightless for forty years, so that

he

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can preach to other monks. When he dies, his soul leaves body in form of a dove, a.b.c. 27.

*V348. Miracle holds fast horses of oppressors. Horses cannot cross a stream, a.b.c. 191; Tubach 2636. V350. Conflicts between religions.

V351. Debate to prove which religion is better. Pagan philosopher acknowledges that simple Christian bishop has convinced him. a.b.c. 250.

*V351.1.2. Debate between Christian and Jewish scholars. Emperor arranged debate to convert mother. Abreviada 1.344.

V352. Bishop wins debate with pagan philosophers miraculously. He orders them in Jesus' name not to speak. They lose power of speech, a.b.c. 431; Tubach 4560.

*V352.2. Christian knight in pagan court accused of disloyalty (political and religious) by envious courtiers, a.b.c. 215 (not in Paris MS).

*V353. Christians defeat foe who had tried to force them to worship sim. a.b.c. 416. V360. Christian traditions concerning Jews.

*V360. 1 . Jew vanquishes devil by making sign of the cross. Saves saint from sin. Is converted, a.b.c. 92.

*V360.2. King punishes steward who had robbed a Jew. King had promised safe conduct through a wood, a.b.c. 167; Tubach 2799.

*V360.3. Jew tells Christian his faith tells him he has right to take belongings of non-Jews. Steals Christian's mule and reminds him of previous warning, a.b.c. 202; Tubach 2796.

*V360.4. False debtor, lying dead in road. Jewish creditor will not take repayment unless dead man is resuscitated. He will accept baptism if miracle is performed, a.b.c. 234; Tubach 2793.

*V360.5. Bad Christians in even lower position in hell than Jews. They had been redeemed and had not valued their redemption. a.b.c. 435.

V363. Jewish child thrown into oven by father for taking communion; re- vived by Virgin Mary, a.b.c. 269; Milagros 16; Cantigas 4; Tubach 2041.

*V363.1. Virgin Mary takes synagogue and turns it into church. Cantigas 27.

*V364.1. Jew stabs statue of Jesus. Blood flows from wovmd; he throws it in well, a.b.c. 90; Tubach 1373.

*V364.2. Jew beats statue of St. Nicholas because it had not protected house from thieves. Saint recovers goods; Jew converts. a.b.c. 436; Tubach 3471.

*V364.3. Ailing Jew offered Host, attacks it with knife. Blood flows from Host, curing him. Repents, and is converted. Especulo 259.174; Tu- bach 2689 b).

*V364.4. Jew steals painted image of Virgin Mary. Jew dies, and Christian rescues image. Cantigas 34.

*V364.5. Jews crucified wax figure of Jesus Christ. Cantigas 12; Milagro 18. V380. Religious beliefs: miscellaneous.

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V385. Roman council will not include Jesus Christ in pantheon because he preached poverty and had few followers, a.b.c. 349; Tubach 1008.

V400-V499. RELIGIOUS VIRTUES V400. Charity.

*V401. King grants all wishes of those who come to him. They must not leave unhappy, a.b.c. 364; Tubach 1459. V410. Charity rewarded.

V4 10.1.1. Poor man who shared the little he had was rewarded by the Vir- gin Mary when he died. Milagros 5.

*V411.2.1. Rich man gave fox furs to beggar. After he died, a religious appeared wearing fiirs that have kept him warm and safe. Especulo 242.162-63.

V41 1.3. Man who had been charitable sinned by saving money against fu- ture illness. Has foot amputated. Restored miraculously when he con- fesses sin. Previous charity rewarded. a.b.c. 355; Tubach

*V4 11.3.1. Saint gives silver plate and contents to poor man. Hand that gave charity is incorruptible forever. *Especulo* 237.160.

*V41 1.5. Wealth given away by saint restored. Meets a lad who produces gold magically and gives it to him. *Cantigas* 145.

*V41 1 .5. 1 . Merchant gives wealth to God because he will be rewarded hundredfold. Digs and finds gold worth three hundred silver pounds. *Especulo* 244.164; *Tubach* 176.

*V4 11.5.2. Saint gives all his money to poor. Others criticize him. Later sack of money mysteriously left for him. *Especulo* 402.297.

V411.7. King gives clothes to leper and lifts him into his saddle. Leper asks king to blow his nose for him. King does so and finds a huge ruby in his hand. Leper disappears magically. *Castigos* 7.61-62; cf *Tubach* 3489.

V41 1.8. Jesus appears to St. Martin when he gives cloak to beggar. *Castigos* 7.62; *Tubach* 3192.

*V4 11.10. Saint gave alms to all comers. One day Christ came seeking alms. Saint's generosity rewarded. a.b.c. 136.

*V4 11.11. Angel appears to saint as man who has lost everything in shipwreck; is given alms. Later comes to him as his guardian angel. a.b.c. 137.

V412.1. Bread taken by St. Nicholas for purpose of feeding poor is miraculously restored. *Castigos* 7.63.

V412.2. The more bread (flour) monks give to poor, the more God places in their bins miraculously, a.b.c. 146, 147; *Especulo* 169.1 14; *Tubach* 766.

*V412.3. Charitable woman's bread dough magically replenished because prayed to Virgin Mary. *Cantigas* 258.

*V412.4. Muslim converted to Christianity when he hears that charity will be returned hundredfold in hereafter. His goods to revert to his children if promise not fulfilled. Grave opened and cadaver held letter certifying that he had received his hundredfold reward. a.b.c. 283

(not in Paris MS); Tubach 176 a). V4 16.1. Steward accused of cheating his master is absolved of guilt. He

had given the money to the poor, a.b.c. 145; cf. Tubach 4963, *V417.1. Young man uses inherited wealth to feed starving populace. Re-buked, he replies that he had not put it where it could be stolen or destroyed, but rather in a safe place that would benefit kingdom.

a.b.c. 395; Tubach 4963. *V418. Pilgrim carries burden of poor woman who joins party; gives mount

to poor ailing pilgrim. Falls ill; Santiago defeats devils who try to capture his soul. Santiago 16.81-85. V420. Reward of the uncharitable.

*V421.1. Uncharitable rustic denied food to beggar. Coimcil of demons in

possession of his soul and of his food. Especulo 86.57-58. *V423. Bears and wolves miraculously appear to devour sheep of cruel and

unjust monks who have sent away charitable shepherd, a.b.c. 143;

Tubach 4088, 519 (see Tubach p. 417 for 4088). *V424. Usurer leaves wealth to friends and family. Leaves nothing for his

soul. Acknowledges the omission to priest, and then dies. Especulo

659.462-63; cf. Tubach 5050. *V425. Alms given with harsh words shame recipient. Monk told to give

charity cheerfully. Especulo 395.291-92; Tubach 168. V433. Charity of saints.

*V433.1. Learning that an impoverished man was planning to live off the

illicit earnings of his daughters, St. Nicholas tossed a golden apple through the man's window so that his daughters could marry. Castigos 7.62-63. V440. Other religious virtues.

V44 1 . Forgiveness. Holy man forgives slayer of brother when asked in

the name of the Holy Cross, a.b.c. 94; Tubach 3438. *V441,2. Pope convinces father of slain son to forgive killer. Says he had

seen father in devil's power. Will not be free until he can pardon

killer. Especulo 506.398. *V441.3. Killer of father of knight asks for forgiveness on Good Friday. It

is granted. Especulo 507.398-99.

V450-V499. RELIGIOUS ORDERS

*V452. Woman who had been betrothed and wed fled to convent. Granted permission to take habit because she had left her earthly spouse. a.b.c. 291. V460. Clerical virtues and vices. V461. Clerical virtues.

*V461.0.1. Bishop takes captive's place. a.b.c. 61; Tubach 4484. V46 1.1. Obedient and industrious nun (thought to be mad by other nuns)

is the worthiest in the convent, a.b.c. 406; Tubach 3504. V461.6. Monk lives where people speak ill of him to avoid danger of flat- tery, a.b.c. 49. *V46 1.6.1. Abbot behaves improperly to avoid worldly praise. Deceit for

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good ends. a.b.c. 5; Tubach 13.

V461.7. Clerical virtue of absolute faith. Man captxired by robbers is so confident that God will protect him that he is saved, a.b.c. 288; Tubach 1961.

V461.8. Poverty a saintly virtue. Monk's sin not removed until he gives up his "siete libras de moneda." a.b.c. 203; Tubach 4009.

*V461 .9. Saint neglects just once to give alms. Vows to never neglect duty again, a.b.c. 134.

*V461.10. Harmonious living. Two elders try to create discord but can- not. a.b.c. 249.

*V461.1 1. Old monk knows value of keeping one's own counsel and not talking senselessly. a.b.c. 335.

*V461.12. Preacher, distracted by thoughts of ass tied up outside of church, gives it away so that he can pray. a.b.c. 327; Tubach 381.

*V461.13. Novice told that a monk's life is like an ass's constant work. a.b.c. 31 A. V462. Asceticism.

V462. 1 . Ascetic flees man who wants to speak to him. Silence is to be maintained. a.b.c. 387; Tubach 4372.

V462.1.1. Hermit laughs with joy because he is alone; all sadness comes from human contact, a.b.c. 403; cf. Tubach 2869.

*V4 62. 1.1.1. Monk counseled to stay in cell where he will learn all good things. a.b.c. 176; cf. Tubach 3327.

*V462.1.1.2. Aged monk advised not to go to city for medical help because of danger of fornication. Goes and fathers a child. Returns to monastery to tell his brethren to avoid occasion of sin. Returns to cell. a.b.c. 176; Tubach 3323.

*V462.2.4. Saintly ascetic flees house of rich man who has never suffered deprivation. Earth opens up and swallows rich man's house and family, a.b.c. 287; Tubach 3938.

*V462.2.5. Monk gives up worldly comforts in monastery by example of peripatetic ascetic monk, a.b.c. 258.

V462. 12. Monk prefers to live with temptation since he considers it strengthening to have it ever present to test him. a.b.c. 410; Tubach 4736. V465. Clerical vices.

V465. 1.1.1. Hermit gets drunk, rapes woman, kills her, is captured, and executed. LBA cc. 530-41; cf. Tubach 2569.

*V465.1.1.5. Fire pours from throat of dead priest v/ho seduced the young woman he had baptized, a.b.c. 404; Tubach 2037.

*V465.1.1.6. Monk (distracted by thoughts of fornication) neglects duty to pray, a.b.c. 326; Tubach 3906.

V465.1.2. Nun tempted into sinning with man. Go-between tells her God cannot see what happens in the dark, a.b.c. 108; Tubach 1436.

V469. Conformity to divine will. Hermit told that water for garden

gran- ted by God; inappropriate seeds do not grow. a.b.c. 104; Tubach 5233.

V469. 1 . Cleric rejoices in the fiery torments of the sinner who had converted

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a Christian to Islam and of the convert. Jesus rebukes him, a.b.c.

110; Tubach 3881. V470. Clerical vows. V475. Renunciation of clerical vows.

*V475.6. Christian deacon renounces vows and is killed by Arian king who

reproaches him for disloyalty, a.b.c. 169. *V476. Pope put incense in receptacle for non-Christian idol. Repented, but

later martyred, body left without burial, a.b.c. 193; Tubach 3851.

*VA11. Two hermits leave desert and take wives. Return and are given

penance of a year on bread and water, a.b.c. 356; Tubach 3336.

*WA11. 1 . Monk leaves monastery because devil is there. Goes to city and

sees more devils. Returns to monastery. a.b.c. 412; Tubach 3329.

*V478. Canon previously pledged to Virgin Mary marries because of im-

portunities of family. Leaves his bride on wedding night to continue

to serve Virgin. Milagros 15; San Alejo p. 70; cf. Tubach 5148.

V500-V599. RELIGIOUS MOTIFS: 2VUSCELLANEOUS

V510. Religious visions.

*V510.3. Virgin Mary grants vision to devoted woman. After nine days

of prayer, she is rewarded and is carried off to heaven. Cantigas 262;

Tubach 5123. *V510.4. Virgin Mary and chorus of angels appear to pilgrim. Dies and

goes straight to heaven. Cantigas 288. *V510.5. San Fernando appears in dream vision. Says that ring placed on

finger of his statue be placed on finger of statue of the Virgin Mary.

Cantigas 292; cf. Tubach 4103. *V510.6. Virgin Mary appears in dream three times. Member of religious

order must give king the seal of his order. Cantigas 299. *V510.7. Virgin Mary appears in dream to doubting monk. Sees a soul

being carried to heaven. Cantigas 365; cf. Tubach 4235. *V510.8. Virgin Mary appears in dream to sacristan. He must seek out

holy man and permit him to enter the church. San Alejo p. 73. *V510.9. Angel appears to hero to predict future triumphs. CMC w.

405-9. *V510.10. Saint appears to aging hero. He will defeat enemy after his

death. PCG 2.952.633-34. V511. Visions of the other world.

V5 11.1. Vision of heaven, locus amoenus, golden chairs, glorious people;

resplendent city peopled by saints. Barlaam pp. 275-76. *V5 11.1.3. Canon hears magical bird song. Experiences joys of paradise.

Especulo 292.202; Tubach 3378. *V51 1.1.4. Hermit's soul will leave body accompanied by David and heavenly musicians, a.b.c. 293. *V5 11.1.5. In vision nun sees remarkable temple with glorious people.

Queen of heaven gives her a candle. Castigos MS A BNM 6559 4.95

(ADMYTE 13^v-14r); cf. Tubach 847.

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*V51 1.2. Dying man's soul seen in hell by diabolically possessed woman

capable of prophecy. He is there because his piety was insincere.

Lucanor Ex. 40. *V5 11.2.1. Monk, near death, rescued from eternal hellfire by angel. Soul

returns. a.b.c. 200, *V5 11.2.1.1. Monk travels to hell to see those in torment. Sees a monk

whose sin was daily drunkenness. Especulo 196.137. *V5 11.2.1.2. Blacksmith in monastery neglects his religious duties. Sees

place in hell reserved for him. Especulo 230.153-54 *V5 11.2.2.1. Man sees torments of hell, sees many acquaintances. Voice

tells him to repent. Especulo 332.23. V5 11.2.3. Woman sees vision of mother suffering in hell for past sins.

Chooses the good life of her father who is in heaven as model. a.b.c.

426; Tubach 1450. *V2 11.2.3.1. Priest's soul seen in hell's torment. Especulo 109.72. *V51 1.2.4. Vision of Nero in hell bidding a band of lawyers to join him

in bathing in hell's fire, a.b.c. 12; Especulo 88.61. *V5 11.2.6. Nun condemned to eternal damnation, returns to tell sisters

that there is no respite in hell, a.b.c. 73; Tubach 1188 a) 4. *V51 1.2.6.1. Devil punishes young woman who loves to dance. Returns to

tell of hell's torments; she must dance there forever. Especulo 134.92;

Tubach 1415. *V5 11.2.7. Man returns from torments of hell determined to do good

works. Reproached because he bathed naked in icy waters, retorted:

"Leave off, for I have seen worse." a.b.c. 201. *V51 1.2.8. Virgin Mary shows torments of hell to sinners in dream visions.

Cantigas 58, 85. *V51 1.2.9. Angels take dying saint to heaven, but voice says he first must

see vileness of devils so that he can confess even small sins he may have forgotten. Especulo 191.131. V515. Allegorical visions.

V515.4. Constantine sees vision of cross in sky after baptism. PCG

1. 31 6. IS3-86; Abreviada 1.339; Glosa 1.1.13.66-67; Castigos MS A

BN 6559 (ADMYTE 34r); Tubach 1218.

W. TRAITS OF CHARACTER

W0-W99. FAVORABLE TRAITS OF CHARACTER

WIO. Kindness. WII. Generosity.

W1 1.2.1. Emperor thinks day is wasted when he has not given any gifts. a.b.c. 364; Castigos MS A BNM 6559 42.166.97 (ADMYTE 55⁺); Glosa 1.2.18.161; Tubach 1459.

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*W 11.2.3. King gives ragged beggar his own clothes , and carries him to

shelter on his horse. Castigos 7.61-62. *W1 1.2.4. King gives major portion of income to poor. God increases his

wealth as reward. Castigos 14.120. *W 11.2.5. Holy man shares bread with all who come to beg. Supply miraculously replenished. a.b.c. 146, 147; Tubach 766, 2566. *W1 1.3.1. Steward steals from master to give to poor where it will be safe.

a.b.c. 145; Tubach 3363. *W1 1.3.2. Prince gives inheritance to poor where it will be safe. a. b. c. 395;

Tubach 4963. *W1 1.17. Christian kind to Jew who steals his mule, a.b.c. 202; Tubach

2796. *W11.18. Elderly friar sees another friar stealing from his cell. Decides to

work harder to replace stolen possessions because the other friar

must need what he stole. Especulo 346.245. *W1 1.19. Monastery's shepherd feeds poor. Monks sent him away to keep

food for selves. a.b.c. 143. *W1 1.20. Learning that an impoverished man was planning to live off the

illicit earnings of his daughters^ St. Nicholas tossed a golden apple

through the man's window so that his daughters could marry. Castigos 7.62-63. W12. Hospitality.

*W12.3. Saint gives food and water to all who come to his home. Christ

comes disguised as pauper, receives hospitality, and rewards saint.

a.b.c. 136; cf Tubach 987. *W12.3. 1 . Saint gives money and his family silver to shipwrecked traveler

who reveals that he is an angel. Rewards saint. a.b.c. 137. W16. Self-sacrifice: bishop exchanges places with captive so that captive can

return to his mother, a.b.c. 61; Tubach 4484. W19. Kindness: miscellaneous.

*W19.1. Kind birds shelter aged parents with wings, a.b.c. 15; Tubach

642. *W19.2. Poor man saves his bees by giving all he owns for their cure from

poisoning, a.b.c. 15; Tubach 551. W20. Other favorable traits.

W26.1. Man passes test of patience, endures insults at gates of city. a.b.c.

214; Tubach 3622. *W26.2. Philosopher endures loss of possessions without anger, a.b.c. 220. *W26.3. Monk leaves monastery to avoid occasions of anger. Frustrated

filling a jug of water, experiences anger. Returns to monastery, a. b. c.

221, 344; Tubach 252. *W26.4. Holy man accepts destruction of crops, his only sustenance, saying

that evildoer suffers more than he. a.b.c. 343. *W26.5. Alexander suffers criticism of dissolute ways patiently. a.b.c. 345;

Gbsa 1.2.14.132-33; Castigos MS A BNM 6559 31.147 (ADMYTE

94vy, Tubach 107. *W26.5.1. Alexander frees enemy knight who had

bravely tried to kill

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him. Castigos MS A BNM 6559 31.148 (ADMYTE 96vy, Glosa 1.2.14.135; Tubach 114.

*W26.6. King suffers insults patiently, and asserts superiority to ambassa- dor who has insulted him. a.b.c. 345.

*W26.7. Julius Caesar permits insults about baldness. a.b.c. 346; Castigos MS A BNM 6559 31.147.

*W26.7.1. Caesar permits man to call him tyrant. a.b.c. 346; Glosa 1.2.14.133; Castigos MS A BNM 6559 31.147 (ADMYTE 94?;); Tubach 5011.

*W26.7.2. Scipio answers critic patiently. Bom to be emperor, not war- rior. a.b.c. 346; Castigos MS A BNM 6559 31.147 (ADMYTE 96r).

*W26.7.3. Vespasian acknowledges faults patiently. a.b.c. 346; Castigos IAS A BNM 6559 31.147 (ADMYTE 95z;).

*W26.7.4. King called dwarf by enemies, pleased that his own people do not malign him. Glosa 1.2.14.135; Castigos MS A BNM 6559 31.148 (ADMYTE 96v).

W26.7.5. King refuses lavish gifts from vassals. Rich vassals serve him best. Castigos MS A BNM 6559 23.140 (ADMYTE 82i^83r).

*W26.8. Humble nun endures insults of her sisters without complaint. She is honored by saint who comes to convent. a.b.c. 406; Tubach 3504.

*W26.9. Cato's teeth knocked out. Says he is better off without them. Glosa 1.2.14.134; Castigos MS A BNM 6559 31.148 (ADMYTE 96r).
W27. Gratitude.

W27.1. Man weeps with gratitude to God that he does not resemble a toad, a.b.c. 184.

*W27.2. Mistreated animal spares those who rescued him. Jackal who es- caped from pit attacks only its tormentors. Esopete p. 76.

*W27.3. Caesar grateful for services of old legionary and lends him

legal assistance, a.b.c. 319; Glosa 1.2.15.141-42. W31. Obedience.

*W3 1.1. Obedience valued more than abstinence in monks. Value tested on trip. Obedient monk crosses stream and is spared by crocodiles. Ab- stinent monk thinks he has resuscitated a dead man; abbot tells him it was obedient one's prayers. Especulo 413.312-13.

*W31.2. Obedience valued over gratitude, charity, asceticism. In divine judgement, obedient ones are adorned with gold. Especulo 414.313. W32. Bravery.

W32. 1 . King Richard leads army to victory by leaping his horse overboard to attack enemy (Muslims) on land. His religious devotion in form of brave acts is equal to that of cloistered clerics. Lucanor Ex. 3. W34. Loyalty.

*W34.5. Courtier refuses physician's proposal to poison king. Brings traitor to ruler, a.b.c. 315; Tubach 3761. W35. Justice.

*W35.3. Empress offers judge great honors in exchange for false judgement.

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He replies: "I do not want honors at the price of the truth." Especulo 396.292. *W35.4. Cardinal returns bishop's gift of palfrey given for services at

court. Says: "Now I am redeeming my liberty." Especulo 397.292.

*W35.5. A thief and good man quarrel. Quarrel settled by saint. When thief is judged guilty of crime, good man pleads for clemency for him. Especulo 100.67, W46. Compassion.

*W46.1. Compassion. Conqueror cries at suffering of conquered. Weeps

upon seeing enemy's severed head. a.b.c. 66; Glosa 1.2.15.143;

Castigos MS A BNM 6559 12.115 (ADMYTE 47r). *W46.1.1. Compassion. Conqueror cries at sight of defeated city. a.b.c.

66; Glosa 1.2.15.143; Castigos MS A BNM 6559 12.115 (ADMYTE

47r). *W46.1.2. Compassion. Conqueror does not permit defeated enemy to

kneel before him. Glosa 1.2.15.144; Castigos MS A BNM 6559

12.115 (ADMYTE 47r). *W46.1.3. Compassion. Conqueror restores crown of conquered enemy.

Glosa 1.2.15.143; Castigos MS A BNM 6559 (ADMYTE 47r). *W46.2. Compassion. Prince forgives man who spat in his face. a.b.c. 67.

*W46.2.1. Compassion. Emperor forgives traitors, invoking his divine

right to rule, a.b.c. 68. *W46.3. Compassion. Emperor forgives relative who plotted against him.

a.b.c. 68. *W46.4. Compassion. Emperor revokes all death sentences. Wild beasts

kill people; he does not. a.b.c. 397. *W46.5. Ailing emperor told to bathe in pool of infants' blood takes pity on

mothers and refuses. God rewards him with cvire. Abreviada 1.342;

PCG 316.183-86.

W100-W199. UNFAVORABLE TRAITS OF CHARACTER

WHO. Unfavorable traits: personal. Will. Laziness.

W1 1 1 . 1 . Contest in laziness. Woman to marry lazier of two suitors. Each

cites instances of his laziness. LBA cc. 459-67; cf Tubach 2896,

3005. Will. 1.3. Man will not move in bed when water drips in eyes (ear).

LBA cc. 465; Esopete pp. 94-96. *W1 11.1.3.1. Man too lazy to eat when table is full of food even after

fasting for fifteen days. Esopete pp. 94-96. *W1 11.1.4. Man so lazy he will not wipe his running nose. This causes

him to lose prospective bride. LBA cc. 463. *W1 11.1.5. Man floating in river too lazy to drink to slake thirst. His voice

is damaged. LBA cc. 461; Esopete pp. 94-96. *W1 11.1.7. Man

climbing a ladder is too lazy to lift foot. Falls and is

lamed. LBA cc. 460.

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*W1 11,1.8. Man is so lazy that water that drips in his ear has caused his

brains to leak out. Esopete pp. 94-96. W111.2. The lazy servant.

W1 11.2.0.1. Lazy slave gets others to perform his duties. Esopete p. 5.

W1 11.2.2. Servant to close door at night. Leaves it open so that he will

not have to open it next morning. a.b.c. 195; Tubach 4288. W1 11.2.3. Lazy servant. "If it is day, give me food; if it is night let me

sleep." The master has told servant it is day and time to go to work.

a.b.c. 195; cf. Tubach 4288. W1 1 1.2.4. Lazy servant calls dog in and feels paws to see if it is raining.

a.b.c. 195; Tubach 4288. W1 1 1.2.5. iMzy servant, asked if candles (torches) in house are lit, feels

cat to see if she is warm, a.b.c. 195; cf. Tubach 4288. *W111.6. Lazy animals. Lazy trout does not escape fisherman as had

his two companions. Calila p. 149; Exemplario 18r. W121. Cowardice.

W121.2.1. Ass and other animals attack dying lion. Humiliated lion, unable to attack them, tears out his own heart. LBA cc. 31 1-16; Esopete

pp. 37-38; Tubach 3065. W121.2.3. Crow sits on sheep's back. Afraid to sit on dog's. Esopete p. 79. W1 21 .5. Spider kills fly easily but retreats to web when wasp approaches.

Gatos 52. *W121.9. Cowardly courtiers hide when lion escapes from cage. Cid returns

it to cage easily. Abreviada 3.131; CMC w. 2286-2301. W125.

Gluttony.

*W1 25.5.1. Gluttonous wife roasts chicken. Makes husband give her all

the good parts. He is left with roasting spit. Furious, he thrusts her through with the spit. Especulo 60.42; Tubach 969. *W125.6. Saint eats gluttonously to please guests. Repents next day.

Especulo 298.208. W126. Disobedience.

*W126.2. Pharaoh disobeys God's commandments. He and troops are drowned. Castigos MS A BNM 6559 90.226. W128. Dissatisfaction.

W128.4. Peacock dissatisfied with his voice. Wants to sing like nightingale.

Esopete pp. 75-76; Tubach 3632. *W 128.4.1. Ass dissatisfied with hard life and beatings. Even after death,

skin is beaten as part of drum. Esopete pp. 66-67. *W1 28.4.2. Envious ass, dissatisfied with life of hard work, desires easy life

of pig until he sees him slaughtered for his meat. Gatos 35; Tubach

3771. W 128.5. Monk dissatisfied with what God has granted him is admonished

to accept God's will. a.b.c. 103; Calila p. 303; Exemplario 11 v.

*W128.7. Dying man (usurer) reproaches soul for desire to leave him

despite his great wealth and comfort. Lucanor Ex. 4; Especulo

568.462. W150. Unfavorable traits of character: social.

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W151. Greed.

*W 15 1.9.1. Greedy wolf overeats and drinks in farmer's larder. Sings and is found and killed. Esopete pp. 93-94; Tubach 4092, 5346.

*W151.11. Greedy horse who overeats dies of bloat. LBA cc. 298-303.

*W151.12. After solemn funeral mass for wolf, lion serves a feast to the animal mourners. They hope for another such occasion for a feast. Gatos 46. W152. Stinginess.

*W 152.6.1. Stingy prince deposed. Never invited guests. Glosa 1.2.20.172.

W152.11. Stingy man takes off shoes to walk on thorns to save shoes. a.b.c. 37; Tubach 4351. W153. IVIiserliness.

W153.1. Dead moneylender's heart found in strong-box. Saint tells moi:- ners at funeral of moneylender. Lucanor Ex. 14; Tubach 2499. W154. Ingratitude.

W154.2. Snake ungrateful. Bites man who saves it. Disciplina 5; a.b.c. 312.

Wl 54.2.1. Serpent ungrateful to shepherd who had carried him to safety. Intends to eat man. Judgement: return to previous hazardous place. Esopete pp. 86-87; cf. Tubach 4262.

*W 15 4. 2. 1.1. Snake, rescued from winter's cold, kills rescuer when warm weather arrives. LBA cc. 1348-54; Esopete p. 36; Tubach 4256.

W154.3. Crane pulls bone from wolf's throat: wolf refuses promised payment. "That you were allowed to take your beak from my throat is pay- ment enough." LBA cc. 252-56; Gatos 2; Esopete p. 35; Tubach 5332.

W154.4. Hunter beats dog that has grown old in his service. LBA cc. 1357- 66; Esopete p. 51; Tubach 1701.

Wl 54.5.1. Fox promises to pay boatman for passage. Payment is a slap in face with wet tail. Gatos 49; Tubach 2020.

W154.8. Grateful animab, ungrateful man. Traveler saves monkey, bad- ger, snake, and man (goldsmith) from a pit. Monkey gives him fruit; badger leads him into city to place where he finds jewels. In royal palace, goldsmith accuses traveler of killing king's daughter and of stealing jewels. Serpent saves traveler; bites king's son, and shows traveler the remedy for the venom. Calila p. 318-22; a.b.c. 207; Exemplario 81z> -83r; Tubach 256.

W154.19. Ungrateful Jew steals horse of Christian who has lent it to him. a.b.c. 202; Tubach 2796.

Wl 54.20. Messenger brings gifts-one good, one better, two much better. Recipient abuses bearer of king's gifts. Spits in face, throws him into mud, and beats him. a.b.c. 206; Tubach 2280.

Wl 54.28. Magician makes pupil think he has become pope. Pupil ungrateful. Does not reward magician who returns pupil to previous status. Lucanor Ex. 1 1; Tubach 3137.

*Wl 54.29. Man laments his ingratitude to God for having created him in

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his own image instead of a toad's. a.b.c. 184. W155. Hardness of heart.

W156. The dog in the manger. Has no use for manger but refuses to give

it up to oxen. Esopete p. 93; Tubach 660. *W156.1. Fox prefers to bear weight of tail rather than share part of it

with ape. Esopete p. 66; Tubach 297. *W156.2. Bitch about to give birth pleads with other to let her use her

bed. Later will not give it up. Esopete pp. 35-36; Tubach 660. W158. Inhospitallity.

*W158.1. Fox serves meal to stork in flat dish. Stork responds with meal

served in tall narrow vessel. Esopete p. 52; Tubach 2170. W159. Arrogance.

*W159.1. Two lepers to cleanse each other's lesions for cure. First one cured, then refuses to wash the second. Especulo 537.432. *W159.2. Saint scrutinizes God's judgements. Wants to know why some

die young; others live long; some are rich; others are poor. God tells him to cease. Especulo 538.432-33. *W1 59.3. Scholar told attempts to understand nature of Trinity are presumptuous by child who appears to be engaged in fruitless, impossible task

of filling a hole with all the water of a river. Especulo 539.433-34;

a.b.c. 413. *W 159.4. Dead monk, tortured and ugly, appears to friend to warn him

that pride in disputation and scholarship will be punished. Especulo 540.434. W167. Stubbornness.

W167.2. Stubbornness causes loss of chance to go on pilgrimage. Husband

and wife quarrel over whether a bird is thrush or throstle. Infuriated husband breaks wife's leg (donkey's leg). They must return to pray

for her welfare. Talavera 2.7.179; cf Tubach 5284, 5285. *W 167.3. Stubbornness causes wife's drowning. Husband and wife quarrel

over whether he is holding a knife or a pair of scissors. Infuriated husband kicks her into river. She disappears with current, insisting that they are scissors. Talavera 2.7.178; cf Tubach 5284, 5285. \V171. Two-facedness.

W171.1. Man winks at both buyer and seller. He tries to appear friendly

to both. Esopete p. 75. *W 17 1.1.1. Bat, because of ambiguous physical traits, tries to join forces

with beasts and with birds. Fails. Esopete p. 62; Tubach 501.

*W171.2. Shepherd betrays wolf to himter with wink. Esopete p. 75. W185. Violence of temper.

W185.4. Monk loses temper at pitcher and breaks it. a.b.c. 221; Tubach

252. W 185.5. Violence of judge's temper leads him to condemn man to death

unjustly. a.b.c. 222. W185.6. Insult worse than wound. The lion to the man: "The woimnd has

healed, but the pain of harsh words still remains." Castigos 26.141. W189. Mischievousness.

*W189.1. Novice given to antic behavior fears reproach. Prays to Virgin Mary that pranks be forgotten if she repents. Cantigas 303. W196. Lack of patience.

*W196.1. Impatience controlled by patience. Youth counseled to control anger at brother's impatience. Especulo 97.66.

X. HUMOR

X0-X99. HUMOR OF DISCOMFORT

*X22. Man whose liver has been temporarily removed hears passerby ask surgeon to give him the liver to feed his cat. Lucanor Ex. 8.

*X35. Son lies to mother, inventing wild tales about secret senate debate: men to have two wives; women to have two husbands. She divulges secret to others, and they confront senate. Woman made to look foolish. a.b.c. 394; Tubach 5269.

*X36. Husband tells wife a secret. He has given birth to a crow. She is unable to keep secret. Is made ridiculous. Glosa 2.1.24.119-20. X52. Ridiculous nakedness or exposure.

X52. Woman in procession, devils ride on the train of her skirt, a.b.c. 407; Tubach 1660.

X52.1. Woman in a grand procession exposed to ridicule when her wig is snatched off by a monkey. a.b.c. 334; Tubach 2400. X54. Humor of self-deprecation.

*X54.1. Madman in bath throws pails of hot water at other bathers. Proprietor does same to him. Madman warns other bathers: "Be-ware. There is another madman in this bathhouse." Lucanor Ex. 43.

*X70. Humor of incongruity. Woman's timidity inconsistent with her willingness to commit heinous acts. Proverb: "Sister dear, you are frightened by sound of gurgling water but not by sound of the

rending of a corpse's neck bones." Lucanor Ex. 47.

X200-X599. HUMOR OF SOCIAL CLASSES X300-X499. Humor dealing with professions. X310. Jokes on lawyers.

X315. Dying lawyer says: "I appeal." Asks for defense. Dies without confession and goes to hell. Especulo 21.15; Tubach 2991. *X315.2. Dying lawyer offers self to God. God says he must be judged.

Refuses to be judged by his equals and so dies without communion and confession. Especulo 19.14. X316. Lawyers in hell. Nero has reserved place in hell for lawyers. a.b.c.

\2; Especulo 88.61. *X318.1. Man's lawyer is bribed to lose a lawsuit. Appears in court saying

he has "esquinan?a" (quinsy) and cannot speak. His client says he

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does not have "esquinanga" but rather "argengia" (money disease). a.b.c. 309.

*X319.2. Widow gives lawyer a cart as fee. Adversary gives him ox to pxill it. She loses and says: "The cart does not go well." He replies that it needs an ox to pull it. Especulo 23.16. X370. Jokes on scholars.

*X37 1.1. Impoverished scholar gives beggar grammar lesson instead of alms. a.b.c. 131. X372. Jokes on doctors.

*X372.6. Doctor prescribes same remedy for a sore eye that he had used to cure his own sore foot. Patient blinded. a.b.c. 283; Tubach 3530. X410. Jokes on clerics.

*X434.3. Gullible priest believes tricksters who tell him that deer (bought for sacrifice) is dog. Calila p. 236; Exemplario 55r, Esopete pp. 167- 68. X457. Jokes on monks.

*X457.2. Abbot advises monk to listen to prisoners. They ask the right questions: "Where is the judge, and when will he come?" a.b.c. 70; cf Tubach 2867.

*X457.3. Abbot sends monk for manure. He retires because a honest lived where the manure was. Told to rope her, and bring her here. Credulous monk tries, and she resists until he tells her that abbot had sent him. Abbot says: "Just as you are witless, you have captured a witless beast." a.b.c. 317; Tubach 3075.

*X457.4, Inexperienced young monk (never having seen a woman) is told that women are goats. Obsessed by woman he had seen through window, is unable to eat (meat) because he felt so sorry for the poor goat. a.b.c. 300. X500-X599. Humor concerning other social classes. X500. Humor concerning royalty.

*X501. Philosopher spits in king's beard. It is only place in excessively elegant palace that is suitable. a.b.c. 188; Tubach 525.

*X502. The emperor's new clothes. Tricksters pretend to make clothes for the emperor. Cloth is visible only to those of legitimate birth. None at court are willing to admit they cannot see it. Finally a slave who has nothing to lose tells emperor he is naked. Lucanor Ex. 32; cf Tubach 3577. X520. Jokes concerning prostitutes.

*X521. Only prostitutes can carry the corpse of a prostitute. Especulo 11 1.72-73; Tubach 1265.

*X522. Prostitute shamed by offer of sexual intercourse in public place. Saint offers to have sex with her before a crowd. She refuses; then how much more shame should she have before God? Especulo 350.250.

*X523. Queen, vain about her virtue, declares she would never surrender her body to a lover for wealth. Challenged with increasingly large rewards, is at last tempted. Is in effect potential prostitute. Talavera 2.1.146-47.

MEDIEVAL SPANISH FOLK NARRATIVES 207

X590. Jokes on masters and servants.

X591. Clever servant asked how much he could eat. Asks if questioner means his food or the food of another. If another, he would eat as much as possible. a.b.c. 195.

X592. Employer says she has eyes in buttocks to supervise clever slave's actions. He uncovers them while she sleeps. Esopete p. 16.

*X7 11.1. Hie cut-off nose. Carpenter's wife has another woman, a barber's wife, take her place while she goes to her lover. Husband speaks to her, gets no answer, and cuts off her nose. In the morning, wife returns and still has nose. Husband made to believe it was re- stored miraculously. Calilapp. 139-41.

*X711.2. Husband hides under wife's bed. She spends night with lover and tells lover how much she loves husband. In morning, gullible husband commiserates with her over her sleepless night and urges her to stay in bed. Calila p. 241; Exemplario 57r, Esopete p. 168.

*X711.3. Woman mixes husked with unhusked barley. Serves it to husband. Only she knows that dog has urinated on husked grain. Calila p. 212 n. 116.

*X71 1.4. The husband locked out. He had taken excessive precautions to assure wife's fidelity. Despite efforts, wife returns home late at night; her husband refuses to admit her. She threatens to throw herself in the well. Husband leaves house to see if she has drowned. She enters the house and bars him from house, a.b.c. 303; Tubach 5246.

*X711.5. Parrot (magpie) unable to tell husband of wife's infidelity. Wife simulates a rainstorm while cage is covered so that parrot gives husband a false report. Sendebare Day 1, Tale 2; Exemplario 25z> -26z;; Tubach 632, 3147.

*X711.6. Husband paints lamb on wife's stomach to ensnare her chastity during his absence. Returns after long absence to find that her lover has repainted it; it is now a full-grown ram. LBA cc. 474-87.

*X711.7. The husband in the chicken house (dovecote). Husband returns unexpectedly and surprises his wife with her lover. She makes the husband believe he is pursued and hides him in the chicken house. Esopete pp. 148-49.

*X711.8. The husband's (vintner's) good eye treated so that lover can leave house unseen. a.b.c. 161; Disciplina 9; Esopete pp. 147-48; Tubach 1943.

*X711.9. Lovers as pursuer and fugitive. Wife is visited by two lovers. When the husband arrives, one goes out with drawn sword, and the other hides in house. She convinces her husband that she has given refuge to a fugitive. Sendebare Day 2, Tale 5; Tubach 4693.

*X7 11.10. Wife entertains lover during husband's absence. Husband re- turns and mother-in-law (guardian) counsels lover to pretend he is

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fugitive from street ruffians. *Disciplina* 11; *Esopete* pp. 145-46; *Tubach* 4692.

*X7 11.11. Wife outwits husband with extended sheet. Lover leaves house unseen, a.b.c. 162; *Esopete* p. 148; *Disciplina* 10; *Tubach* 4319.

*X7 11.12. Husband is made to believe that adulterous wife's pregnancy is gift of God. *Esopete* p. 149; *Tubach* 971.

*X7 11.13. The enchanted pear tree. Wife and lover are up in tree. Blind husband hears them and prays to Jupiter for restoration of sight. Prayer is answered. Wife convinces cuckold that her adultery convinced Jupiter to grant his wish. *Esopete* p. 147; *Tubach* 3265.

*X712. Greedy husband supplies wife to inexperienced fat prince because he believes him to be impotent. When the prince and the woman evidently enjoy each other, the husband kills himself. *Sendebare* Day 4, Tale 9. X740. Jokes on men.

*X741. Cleric participates passively in sexual acts with widow. *Exculpated* because he did nothing actively. *Esopete* p. 165.

*X742. Clever woman tells amorous youth to strip off clothes, then shouts for neighbors. Tells him to lie down, puts chunk of bread in mouth, douses him with water, and tells neighbors he had choked. Proves to him he knows nothing of womanly guile. *Sendebare* Day 8, Tale 18.

*X742.1. Aristode and Phyllis: philosopher as riding horse for woman. Philosopher warns against uxoriousness. In revenge, woman tricks philosopher into letting her ride him on all fours. Husband comes and sees. *Talavera* 1.17. 99-100; *Tubach* 328.

*X743. Wife frightened upon hearing thief in house, joins husband in bed for protection. Husband grateful to thief. *Calila* p. 238; *Exemplario* 56r. X770. Humor of sexual naivete.

*X771. Naive new bride compares husband's penis with that of an ass and finds him wanting. Esopete pp. 165-66.

*X77 1.1. Sheltered princeling, shown all forms of human and animal life for first time, was told that young women are devils who deceive men. Asked what he liked best, chose the "devils." Barlaam pp. 261-63.

*X771.2. Inexperienced young monk (never having seen a woman) is told that women are goats. Obsessed by what he had seen through window is unable to eat (meat) because he felt so sorry for the poor goat. a.b.c. 300.

*X772. Absurd ignorance of sex. Pious young woman convinced by go-between that God does not see what is done at night. Spends night with go-between's customer, a.b.c. 108; Tubach 1436.

*X772. 1 . Foolish young woman sees copulation between youth and ass. Told he is giving her sense, asks for same treatment. Esopete p. 25.

*X772.2. Woman's naivete proves her fidelity. Man is told he has bad breath and rebukes wife for not having told him. She thought all men had bad breath. a.b.c. 368.

MEDIEVAL SPANISH FOLK NARRATIVES 209

X800-X899. HUMOR BASED ON DRUNKENNESS

*X801. Englishman in France in drunken stupor in tavern as if dead.

Taken to confessor, could only say "cup, cup." Priest, unable to

understand, left him, and he died. Especub 201.140. *X802. Man in drunken stupor in tavern in foreign land as if dead. Taken

to confessor, cannot speak. A neighbor whispers to him in his

tongue: "Neighbor, have some wine." He responds: "Let me drink"

and dies. Especub 202.141; Tubach 1808. *X803. Mouse in wine vat. Promises cat anything if he will save him.

Breaks promise, telling cat, "I was drunk when I promised." Gatos

56; Tubach 3426.

X900-X1899. HUMOR OF LIES AND EXAGGERATION

X904. The teller reduces the size of his lie.

*X904.2.1. The great fox: as large as a deer. Squire tells master he once saw a fox as large as a deer. Master says they will soon be at oracular river that drowns liars. As they near river squire weakens his exaggeration until fox is correct size. Esopete pp. 100-1.

X905.3. Claim of property based on unusual lie. Goat to be inherited by son who can best exaggerate its size. Esopete pp. 94-96.

*X905.3. 1 . Claim of property based on unusual lie. Mill to be inherited by son who tells best lie. Esopete pp. 94-96.

Z. MISCELLANEOUS GROUP OF MOTIFS

Z0-Z99. FORMULAS

Zll. Endless tales. Hundreds of sheep to be carried across stream, one at a time, etc. The wording of the tale arranged so as to continue indefinitely. Esopete p. 144; Disciplina 12; a.b.c. 156; Tubach 4310.

*Z19.3. Ages of women. Speaker attributes qualities to each age from twenty to eighty. Teodor p. 118.

*Z19.4. Beauty of women. Speaker calculated eighteen qualities in sets of three. Teodor p. 118. Z40. Chains with interdependent members.

Z42. Stronger and strongest. Rat-maiden wants most powerful mate of all. Sun covered by clouds; clouds controlled by winds; mountain blocks winds; mountain gnawed by rodents, therefore she must marry a rat. Calila p. 244; Tubach 3428.

*Z43.7. Sequential tale. Jar of honey suspended over hermit's head. He dreams of selling honey, and through successive transactions becoming tremendously wealthy. In dream he will punish disobedient offspring. Raises stick and shatters jug of honey. Calila p. 264; cf. Lucanor Ex. 7; Tubach 80.

*Z43.7.1. Sequential tale. Jar of honey to be sold. Woman on way to market to sell honey, dreams of future wealth. Inattentive, lets jar drop. Lucanor Ex. 7; cf. Calila p. 264; Tubach 80.

*Z43.8. Money will go to its destination. Man told that money he found belongs to another. Hollows out tree trunk; puts money inside and throws it into sea. Trunk washes up at door of rightful owner. He uses it for firewood; gold begins to melt. His wife finds tree trunk and hides it. First man is beggar now and wife bakes bread with money inside; gives it to him. He sells bread to fishermen who begin to feed it to horses. Wife gives them oats for her bread. Money has returned to owner. Especulo 58.41; Tubach 4954.

*Z43.9. Squire lost knight's money sack. Charcoal burner found it. Knight cut squire's foot off. Angel explained: Knight lost money because he had stolen it; charcoal burner found money that had belonged to his father. Squire lost foot for having kicked his mother. Especulo 15.11; Tubach 223.

*Z46.1. Climax of horrors. Clever slave, told not to give master bad news, says: pup is dead; (how?) mule frightened it; (how?) mule fell in well and drowned; (why?) master's son fell off roof and frightened mule; mother of child died of grief. (Who is guarding house?) No one; it burned down when daughter's candle tipped over during vigil over mother's cadaver. (How did he escape?) He saw dead daughter and fled. a.b.c. 195; Tubach 1705.

*Z46.2. Climax of horrors. Drop of honey causes chain of events. Hunter drops honey in a shop; bee lights on honey; storekeeper's cat kills bee; hunter's dog kills cat; storekeeper kills dog; hunter kills storekeeper; villagers and neighbors of storekeeper kill hunter; villagers and neighbors of hunter come, and the two groups kill each other. Sendebare Day 3, Tale 7. Z49.2. Cumulative pursuit.

Z49.2.2. Sequential pursuit of abductor. Child carried off by wolf; ape steals it; lions threaten; thieves capture it. Pursuer rescues it from thieves. Ultramar II.2.254-57, 370-78.

*Z 100.01. Symbolic acts. Saint sends pupil inclothed to market. He is to bring back meat balanced on his head. Packs of dogs and flocks of birds attack him. They are like the devils who attack ascetics who withdraw from world. *Especulo* 475.376.

*Z 100.02. Knight's arms represent soul's protection: tunic is fear of God; chaplet, understanding; shield, faith; lance, strength; sword, justice; legs and feet, humility; hands, chastity. *Castigos* 1.38.

*Z105. Symbolic dream. Man in search of eternal happiness rejects: marriage (marital bed inhabited by dangerous beasts); royal power (royal bed inhabited by dangerous beasts); wealth (rich person's bed inhabited by dangerous beasts). Chooses a stair that leads to spiritual happiness. *Gatos* 23.

MEDIEVAL SPANISH FOLK NARRATIVES 2 1 1

*Z106. Father's dream that sun's rays emanated from pregnant wife's womb. Prophecy of future greatness of unborn child. a.b.c. 180; *Tubach* 647. *Zllo*. Personifications.

Zll 1.3.1. Death allegorically portrayed as an animal made up of several different animals. a.h.c. 296 (not in *Paris MS*); *Tubach* 5082 b).

*Z1 1 1 .7. Death personified as human woman or as himian man. Appears talking to powerful worldly figures (*Dance of death*). *Talavera* 4.2.271; *Danza de la muerte*.

*Z121.2. Truth and Lies personified. Deceptive crop division: above the ground, below the ground. Truth takes the roots of jointly owned tree, and Lies takes the trunk and branches. *Lucanor* Ex. 26.

*Z 12 1.2.1, Truth, Wind, and Water debate. Wind and Water easily found; Truth must be guarded and never lost. Once lost, never regained. *Qifarp*. 136.

*Z121.3. Evil and Good personified. Deceptive division of shared wife. Evil takes lower half of wife; Good takes upper half. Child begotten by lower half not permitted to nurse the top half, which belongs to Good. *Lucanor* Ex. 43; *Tubach* 1921.

Z127.1. Sin (Lust) personified as the goddess Venus: as woman because inconstant, naked because shameless, swimming in sea

because of pleasure, conch shell because of songs and revelry, a.b.c. 429.

Z133.1. Poverty personified as diseased beggar woman. Debates with Fortune. Talavera 4.2.276-92; Compendio pp. 251-73; cf Tubach 2154.

Z134. Fortune and Poverty personified. Fortune a beautiful horsewoman, Poverty a wretched beggar. Talavera 276-98; Compendio pp. 251-73; cf Tubach 2154.

Z139.3.1. Wine personified with face of young woman, bare breasts, horns on head, riding on serpents (Bacchus), a.b.c. 421.

*Z 139.9. Philosophy personified gives infant hero magical shirt. Alexandre cc. 89-103. Z150. Other symbols.

*Z161.1. Basket of sand shows that sins are a burden, a.b.c. 1; Tubach 4413.

Z200-Z299. HEROES

Z216. Supernatural origin of hero: magic (mysterious) conception. Alexandre cc. 19-20, 1063-64. Z230. Extraordinary exploits of hero.

Z231. Boy hero kills count in battle. Captures his sons. Mocedades w. 320-25.

Z300-Z399. UNIQUE EXCEPTIONS Z310. Unique vulnerability.

*Z311.5. Witch kills man by means of poison in his armpits. Talavera 2.12.198.

CORRESPONDENCES BETWEEN MOTIF NUMBERS AND TUBACH TOPICAL NUMBERS

Imperfect correspondences where circumstantial details differ are marked as cf.

MOTIF

TUBACH

MOTIF

TUBACH

NUMBER

NUMBER

A163.2

3462

B331.2

1695

A511. 1.5.1

124

B363.1.1

3052

A1018.4

3462, cf. 124

B371.1

3052

A1021

3478

B374.1

3057

A1391

570

B381

215, 2771

A2232.1

838

B381.3

cf. 2714

A2232.7

3631

B391.1.4

cf. 4251

A2282.1

cf. 4686

B401.2

2608

A2311.il

501

B411.2

4596

A2325.4

838

B449.4

cf. 2711,27

A2326.3.3.1

4589

B449.5

519

A2346.3

547

B525

215

A2441.4.2

1311

B535.0.15

cf. 5350

A2466.3

2176

B535.0.16

cf. 5350

A2492.3

2619

B552.1

125

A2494.12.il

cf. 3014

B581.1

cf. 4251

A2494.13.14

1358

B732

3583

A2497.2

4640

B773.4

5344

A2851

5093

B773.5

642

B39.2

cf. 3556

C12.4.2

1605

B123

4251

C55.3.1

2662

B147.2.2

1366

C94.1.1

1419

B147.3.1.3

293

C94.1.4

cf. 2240

B151. 1.1.2.1

375

C94.4.1

1949

B161

4251

CI 14.4

2734

B242.1.8

3554

C271.1

3283

B259.4

2662

C610.01

5277

B260.1

5357

C770.1

3938

B261.1

501

B263.3

1358

D117.1.1

3428

B275. 1.3.2

5330

D141.1.1

661

B301.1.1

1700

D161.1

1884

B301.8

3057

D315.1

3428

CONCORDANCE

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MOTIF

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NU2VIBER

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D451.10

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D2021.2

677, cf. 4906

D470.2

2266

D2086.1

4697

D812.8

cf. 847

D2136.3.1

3424

D906.1

2370

D2140.1.1

cf. 4649

D906.2

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D997.1.2

cf. 2497, 2498

D2143.2.1

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cf. 1785

E121.4

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D1713.3

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E234.0.2

cf. 3817

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E301.3

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D1766.1.2

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E301.7

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1188 a) 4

D1766.1.7.1

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D1766.1.8.2

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D1766.1.10

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E41 1.0.2.2

1188 b) 2

D1766.1.11

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E41 1.0.2.3

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D1766.1.12

cf. 3885

E411.0.5.1

1254

D1766.1.14

3424

E41 1.0.6

1270

D1766.1.15

3875

E41 1.0.9

1137

D1766.7.1.2

4560

E411.0.9.1

2037

D1810.0.3.1

4259

E411.4.1

5031

D1810.0.3.2

3805

E411.12

1464 e)

D1812.5.1.4

1475 a) 3

E412.1

1925

D1816.2.1.1

4102

E412.2

cf. 475

D1817.0.1.7

1018

E412.6

3660

D1817.0.2

697

E412.7

cf. 3213

D1835.7

4656

E415

3667

D1840.1.2

4279

E415.2

3349

D1840.1.2.1

4151

E415.2.1

3349

D1841.1.2

1110

E415.2.2

3349

D1841.3

2038

E415.3.1

3349

214

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NUMBER

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E415.4

cf. 1499

G303.3.5.4

1812

E446.2.1

2276

G303.6.1.8

1660

E481.1.3

1450

G303.9.4.4

1436

E481.1.4

1450

G303.9.4.11

210

E499.5

2424, 3214

G303.10.5

5361

E631.0.2

430

G303.16.1

5283

E631.0.2.1

427

G303.16.1.1

3370

E721.0.1

818

G303.16.1.2

cf. 4948

E722.3.4

4551

G303.16.1.4

214

E722.3.5

4551

G303.16.2.1.2

210

E732.1

1760, 4551

G303.16.2.3.6

1594

E752.1.1.2

3566

G303.16.2.3.7

3276

E752.2

4548

G303.16.2.3.4

3503

E752.2.1

1050

G303.16.5.3

1602

E754.1.9

2717,4151

G303.16.8.3

3449

E755.2.1.1

4553

G303.16.9

1508

E755.2.7.1

2514

G303.24. 1.4.1

1630

E756.1

237

G303.25.3.1

3329

E756.4.2

3572

E756.4.1

2239

H71.10.8

96

E765.4.3.2

1475 b) 1

H119.3

3420

H151.4

3796

F565.1

cf. 92

H175.6

2611

F565. 1.2.1

cf. 92

H215

4697

F582

3830

H221.2

3109

F591.1

4994

H221.2.3

59

F642.4.1

5391

H251.3.4

3352

FBI 1.2.2.1

430

H473.2

cf 5278

F912

1326

H473.3.1

cf 5278

F963.2

349, 4773

H479.3

cf 5194

F968.1.1

3046

H486.2

1272

F968.1.2

680

H543.1

214

F1066.1

2937

H604

4898, 4916

H605

275

G72.2.1

1851

H606

4413

G303.1.17

1648

H607.1

2275

G303.3.1.12.2

214

H642.2

214

G303.3.1.12.3

1535

H648.3

214

G303.3.1.12.4

1553

H659.7.3.1

954

G303.3.1.29

cf. 2461

H659.27

3428

G303.3.2.1

1536

H682.1.10

214

G303.3.2.2

19

H696.1.1

cf. 4028

G303.3.2.6

1529

Hllll

4310

G303.3.3.1.4

1812

H1376.2.1

5082 b)

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NUMBER

NU2V1BER

H1511.5

1284,

2759

J148

5383

H1553.3

3622

J152.1

cf. 1673

H1553.4

3619

J152.10

2903

H1553.5

252

J152.17

954

H1553.7

3748

J152.18

cf. 1444

H1554.1

3427

J153.3

3885

H1556.0.4

4485

J155.9

3355, 4969

H1558.1

2216,

2407

J156.5.1

3906

H1558.2

2208

J163.4

cf. 5324

H1558.2.1

2215

J167

2859, cf. 2855

H1565.1

3137

J181.1

484

H1569.4

cf. 5269

J211.2

3281

H1573.2.2

5076

J212.1

2615

H1573.2.4

967

J215.1

2087

H1596.4

cf. 4873

J215.4.1

5386

H1599.1

1663

J215.6 J217.2

cf. 508

cf. 394, 1747

J15

4251

J217.3

3771

J15.1.1

4251

J221.3

1498

J15.1.1

4251

J225.0.1

2558

J15.1.2

4251

J225.0.1.1

3107

J21.2.1.1

3991

J225.0.4

2558

J21.5

4111

J234

2561

J21.12

cf. 5324

J245.2.1

3843

J21.32

3182

J247.1

1444

J21.53

3323

J341.1

297

J26

4127

J342.2

2917

J26.1

2796

J347.3

362

J28

252

J347.6

4963

J29

3427

J357

381

J31.3

2548

J369.2

3510

J51.1

3069

J410.0.2

2216

J52.2

123

J411.1

3060

J55.1

2855,

2859

J411.3.1

3829

J80.3.2

4413

J445.1

2454

J80.3.3

967

J451.1.1

5228

J80.3.4

275

J45 1.3.1

2431

J80.4

4994

J452

2999

J80.5

3829

J461.1

570

J83.2

148

J466.2

2829

J88.1

4677

J482.1

3180

J89

4898,

4916

J482.3

955

J94.1

275

J485

1816, 2569,

J121

2001

4130

216

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NUMBER

J514.1

3608

J1063.1

1311

J571.4.2

3991

J1064.2

4686

J581.3

4787

J1074.1.2

3748

J613.1

4677

J1074.1.3

4627

J621.1

4686

J1114.0.1

4288

J621.1.2

444

J1152.

cf. 632, 3147

J624.3

714

J1153.1

4684

J643.1

2221, cf. 292

J1154.1

cf. 632, 3147

J643.2.1

1755, 3554

J1161.1

3353

J644.1

2169

fl161.4

3352

J651.4

5022

[1162.4

cf. 89

J657.2

625, 1832

[1169.4

3289

J671.1

566

[1171.1

4466

J681.1

3425

[1172.1

874, 4090

J701.2

2909

[1172.3

4254, 4262

J702.2

5383

[1176.2

3524

J711.1.1

2097

F1179.5.1

2081

J711.3

2907

1181.4

4790

J711.5

265

[1181.5

1947

J811.1

3069

fl189.4

1944

J811.2.1

2205 J

1215.2

5386

J815.1

304

1262.5.2

176, 4089

J816.4

954

1262.5.3

176, 4089

J817.4

1237 ;

1262.7.1

1229

J869.1

1773, 3606 :

[1263.1.7

3032

J893.1.2

1950

[1263.4.2

3716

J912.1

4355

[1269.16

539

J912.3.1

5039

[1281

5011

J913.1

3843

[1281.4

2908

J915

2906 :

[1283.1

cf. 100

J916

13 •

1289.10

105

J921

5016 J

1289.10.1

cf. 4183

J951.1

386 J

1289.21

4181

J951.2

1360 J

1289.22

113

J952.6

1692 J

1289.24

4694

J953.20

cf. 386 J

1289.25

cf. 4911

J954.1

3432, cf. 3829 J

1319.2

3426

J955.1

2219 J

1341.5

2753

J956

751 J

1369.6

2078

J1025.1

1315 J

1421

3629

J1032

4596 J

1440.1

390

J1041.2

382 J

1442.1

1673

J1061.1

3635 J

1442.14

4339

J1062.1

1692 J

1473.1

1788

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NUMBER

J1546

5269

J2469.6

1605

J1565.1

2170

J2475

2421

J1566.1

525

J1577

cf. 2169

K171.7

1921

J1592

173

K191

5357

J1607

cf. 4949

K192

2619

J1608.1

3432

K231.3

cf 4138

J1623.2

cf. 59

K236.5

3469

J1647

4244

K334.1

2177

J1661. 1.2.2

500

K344.1.5

2975

J1661.1.5

2611

K354.2

112

J1662

2180

K401.2

2431 b)

J1733

3775

K402.3

717

J1745.1.1

1436

K427.1

2608

J1791.4

1699

K44 1.3.1

cf 2851

J1849.5

3075

K444

1789

J1909.1

cf. 2053

K445

cf 3577

J2071

5326

K476.2

cf. 965

J2072.5.1

838

K477.4

1358

J2119.1.2

3530

K511.1.1

131, 3289

J2131.1.2

698

K513

4229

J2121.1.4

1952

K528.2

4153

J2132.5

3425

K558

4790

J2133.9

701

K558.3

1947

J2135.1.1

570

K561. 1.1.1

5228

J2136.5.1

4782

K574

139

J2159.2

2135

K604

322

J2301.4

5361

K651

5247

J2199.4.1

4351

K652

5247

J2301.4.4

cf. 1943

K713.1.2

3425

J2301.4.6

4692

K721.2

3629

J2301.4.7

5246

K730.3

3014

J2301.4.8

cf. 1943

K815.2

4571

J2304

2975

K815.8

1755, 3554

J2312

cf 3577

K824.2

1529

J2314.1

2570

K871.1

5304

J2339

3432

K943

2570

J2357

1832

K952.1

1326

J2412.1

3530

K959.7

2737

J2413.1

372

K978.1.2

1453

J2413.3

2346

K1011

3530

J2416.1

3843

K1021

2074

J2461.1.9

3075

K1 022.1

4092, 5346

J2466.1

4413

K1054

4778

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NUMBER

NUMBER

K1075.1

3432

K2061.1.1

5357

K1081

698

K2061.6

4554

K1085

5361

K2094.1

cf. 1703

K1121.1

2605

K2101.1

134

K1121.2

4554

K2103

2419

K1215

328

K2111.5

2734

K1265

2753

K2111.6

648

K1315.1

4221

K2111.6.1

1915, cf. 3380

K1351

661

K21 12.0.2

4684

K1353.2

1081

K2112.0.3

4697

K1397

3095

K2112.2

3020

K1511

5246

K2131.6

3389

K1516

4319

K2155

3796

K1516.1

cf. 1943

K2155.1.2

2431 b)

K1517.1

4693

K2155.1.3

cf. 2431 b)

K1517.1.2

4693

K2213.1

5262

K1518

3265

K2217.1

5020

K1518.1.1

cf. 971

K2242.2

2799

K1536

1803

K2284.0.2

519

K1544.2.1

4221

K2292

134

K1667

3355, 4969

K2294

3790

K1681.1

cf. 3134

K2365.2

317

K1810.2.2

888

K2365.3

112

K1811.4.3

19

K2365.4

5304

K1837.7

1915

K2369.3.1

cf. 1082

K1837.8.2

4224

K2369.6

4109

K1841.3

5283

K2372

3097

K1867.1.1

cf. 2176

K1955.0.1

4554

L10.3

803

K1955.0.2

2605

L114.1

3005

K1955.0.4

1692

L143.3

cf. 551

K1955.2.2

1833

L146.1

299

K1961.6

5338

L211

967

K1961.7

888

L213

3841

K1962.1

1762

L213.3

1444

K1966.2

89

L302

4388

K2010.3

5357

L315.3

2181

K2031.1

1703

L361.1

3674

K2031.2

4251

L391.1

812

K2031.3

501

L392

3428

K2041.1

3761

L414

4863

K2042

1358

L416.2

4109

K2058.3

1850

L420.0.2

2323

K2061.1

5343

L435.1.1

3389

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NU2V1BER

NUMBER

L451

3281

N275.5.2

4317

L451.3

5337

N333.1

2103

L452.2

cf. 2615

N340.2

1494

L461

4589

N347.1

2431

L461.1

cf. 4589

N388

698

N535.1

4950

M2.2

1494

N535.2

2720, 4611

M13

1944

N592

4175, 4702

M14

3101

N635

4892

M101.4

cf. 4138

M101.4.1

727

P11.7

2907

M122

4224

P12.9

3971

M203.1

2799

P12.9.1

1900

M203.4

139

P13.9.1.1

90

M203.5

131,3289

P14.25

4994

M205.0.2

2020

P15.1.2

2910

M205.0.3

3426

P232.4

1440 c)

M205.0.4

4388

P233.2.2

4989

M205.1.3

1297

P233.9.1

362

M205.5

cf 4254

P233.12

2005

M205.7

cf. 4138

P233.13

3796

M205.8

cf. 4138

P233.14

1944

M211

3572

P233.15

3488

M211.1

4540

P233.16

684

M212.2

cf. 2235

P233.17

1272

M217

3566

P233.18

2001

M244.3

322

P234.3

3969

M251.1

1271

P236.2

965

M302.4.3

4703

P315

2208, 2215

M312.0.2.1

293

P317.1.1

1401

M312.0.4

cf. 647

P361

2209

M312.0.4.1

3283

P435.3

375

M341.0.5

1475 b)

P435.4

5031

M341.1

1267

P435.5

cf. 1053

M411.1.3

1440 c)

P435.6

cf. 5027, 5062

M423.1

1440 c)

P435.11

5027

P435.12

5050

N1.2.1

2239

P435.14

2499

N.1.2.1.1

cf. 2239

P458.1

444

N12

cf. 4354

P465.1

cf. 2991

N111

cf. 2154, 2155,

P465.4

2991

2156

P482.1.1

3573

N211.1

4102

P511.2

1947

N255.2

387

P511.3

4790

220

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NUMBER

NU2V1BER

P525.4

2797

Q244.4

1081

P612

4994

Q261.3

cf. 1082

P691

3462

Q261.4

2419

Q263.1

4684

Q20.5

2370

Q263.5

2534

Q20.6

1202

Q265.3

2859

Q21.0.1

4963

Q272.4

2036

Q21.1

4089, cf. 176

Q272.4.1

5039

Q39.3

1424

Q273.3

2006

Q44.2

cf. 4963

Q273.4

cf. 5031

Q44.5

4950

Q281.1

1442

Q45.1

2533, cf. 3653

Q281.1.2

975, 1440 c)

Q51.3

2714

Q281.5

4254

Q62.1

5269

Q292.1.1

2170

Q86.1

265

Q302.0.1

cf. 3983

QUI. 10

cf. 2720, cf.

Q312.4

5233

4611

Q331.2.1.5

1660

Q121.2

cf. 1785

Q331.2.1.6

2400

Q141.1

766

Q331.2.4

3829

Q147.1

1271

Q331.3

3938

Q172.0.1.3

3797

Q386.1

1429

Q211.0.5

5020

Q393.1

cf 4706

Q212.5

4782 b)

Q411.17

2799

Q212.6

2636

Q415.8

2103

Q221.3.2

684

Q431.3.1

4994

Q221.3.3

681, 2240

Q436

3211

Q221.3.4

723

Q451.7.5

705

Q221.3.5

2240

Q451.7.6

3983

Q221.3.6

681, 2240

Q469.7

2534

Q221.3.6.1

2240

Q501.9

504

Q221.3.6.2

5152

Q501.10

504

Q221.3.8

773

Q520.5

3670

Q223.1.1

cf 4138

Q523.7.1

3690

Q223.1.2

cf 4138

Q552.1.7

3046

Q223.1.3

4138

Q552.1.7.1

2734

Q223.6.1

cf 4135

Q552.1.8.2

680

Q223.6.1.1

4135

Q552.4.1

4317

Q223.8

3684

Q552.18.4

519 (see

Q223.8.1

3668

Tubachp. 417)

Q223.9.1

1850

Q559.5.1

cf. 648, 1915

Q225

620

Q559.il

2534

Q225.0.1

cf. 620

Q560.2.4

cf. 1188 a) 4

Q227.4

2636

Q560.4

3685

Q227.5

648

Q561.3.1

4216

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NUMBER

Q566.3

2037

T231.6

5262

Q566.4

5027

T251.2

4354

Q569.6

4553

T251.2.3.2

4354

Q570.2

4362

T254.1

cf. 5277

Q578

2534

T254.4

cf. 5277

Q581.1.1

3134

T254.5

cf. 5277

Q586

3488

T254.6

cf. 5277

Q588.1

2001

T255.1

cf. 5285

T255.1.1

cf. 5285

Rll.2.1.2

cf. 1643

T254.5

5277

Rll.2.1.3

1442

T310.2

3098

Rll.2.3

cf. 2852

T310.3

4656

R8L2

3969

T311.0.2

3176

Rlll.4.1

3971, cf. 138

T31 1.0.3

5142

R121.6

2768

T311.3.1

4894

R121.6.3

cf. 2768

T314.1

3436

R121.il

1785

T317.4

1992

R123.1

926

T317.6

3097

R141.2

5247, cf. 2175

T317.10

2569

R152.1

5328

T317.8

2419

R152.1.2

cf. 3811

T327.1

4744 b)

R153.3.1

2005

T331.il

3418

R165

4153

T332.2

cf 912

R165.2

3796

T333.2

4741

R168.2

cf. 926

T333.4

cf. 3800

R169.6

2209

T333.6

4840

R243.2

4596

T334.1

5366

T336.3

3419

S11.8

2041

T412.6

2734

S11.9

362

T412.7

4224

S21.7

2001

T417.2

2737

S73.3

cf. 705

T427.1

2037

S74

5020

T452.3

661

SllO.0.1

1494

T459

1436

Sill. 10

cf. 5277

T464

2598

Sill. 11

cf. 5277

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